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THE CANADIAN JEWISH NEWS

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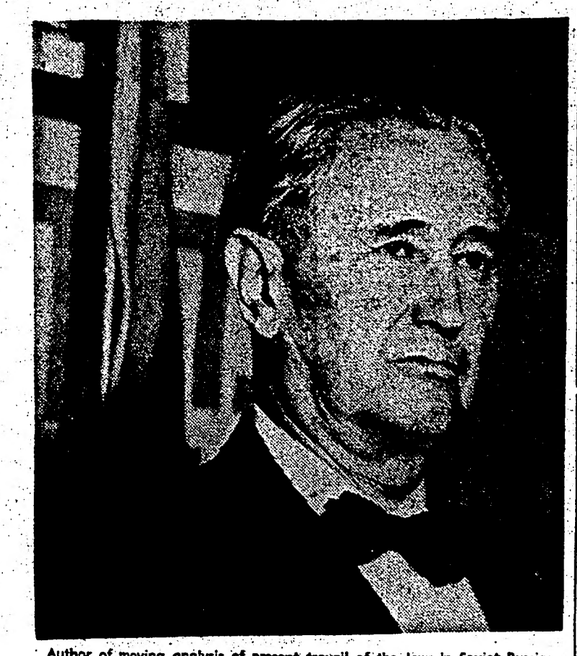
Goldmann Appeals: Save Russian Jews

World Jewish Leader Issues Statement On Red Policy



Author of moving analysis of present travail of the Jews in Soviet Russia: Dr. Nahum Goldmann, president of the World Jewish Congress. (See also editorial on Page 4)

SPECIAL TO THE CANADIAN JEWISH NEWS
by Dr. Nahum Goldmann

It is clear to me that public opinion today has become increasingly conscious of the situation of Soviet Jewry, particularly in view of the fact that there has been no improvement in the actual position of Soviet Jews during the past two years. On the contrary, it has probably deteriorated in certain respects, and this may be the chief, negative factor in fostering the growing unrest among international public opinion regarding the Jewish problem in the USSR.

This is my analysis of the situation.

The most disquieting development to occur in the position in Soviet-Jews during the past two years, as well as the most dramatic, stems without a doubt from the part they have played in the trials for economic offenses in the USSR.

On a general humanitarian level we are deeply concerned with the application of the death penalty to economic offenses. But our concern is even greater when we see the exceptional ferocity with which this measure, lately reinstated in the USSR, is applied to Soviet Jews.

Figures published in the Soviet press show that between July 1, 1961 and July 1, 1963, at least 140 persons were condemned to death for economic offenses. About 60% of these were Jews. This proportion is especially disquieting when it is remembered that the Jews represent only about 1.5% of the total population. In the Ukraine, where they constitute 2% of the population, they account for 80%-90% of those condemned to death in economic trials.

When Lord Bertrand Russell expressed his concern at this state of affairs, Mr. Khruschev took the view that the high percentage of Jews among those condemned to death for economic offenses reflected a social and not a national problem. Even viewed in this light, it is still plain that an unduly severe attitude is consistently displayed towards the Jews. Moreover, the Soviet press is only too willing to harp on those trials in which the accused are Jews, laying heavy if indirect stress on the fatal connection that is supposed to exist between the offenses committed and the national or religious identity of the offenders. Such articles help to back up the current anti-religious campaign, especially in its anti-Semitic aspects.

There is one case that I must mention. Batya and Aaron Reznitzky lived in Vilna. The Nazis condemned them to forced labor and murdered their two daughters before their very eyes. Later, the couple managed to escape, hiding in the forests to avoid detection. After the war, they tried to rejoin their relatives in Israel but were arrested at the frontier and deported to Siberia. When they had served their sentence, they again tried to leave for Israel, this time legally, but without success. In 1962, Aaron and Batya Reznitzky were condemned to death for economic offenses in the course of a spectacular trial in Vilna. The husband was executed, but it seems that his wife is still alive.

Surely an amnesty should be granted to Batya Reznitzky as a gesture of human sympathy. In certain special cases, the Government of the USSR has not remained entirely insensitive to the stir created among very large and varied sections of the public.

During the years that followed Stalin's death, there was some hope that the Soviet authorities would allow Jewish culture to rise again from its ashes. The publication in 1959 of a few works in Yiddish for the first time since 1948 constituted an encouraging step, even though the editions were limited. Then, the appearance of the Yiddish literary review, "Sovietisch Heimland," in the summer of 1961 amounted to a recognition of the right of Soviet Jews to their own form of cultural expression.

We hoped that these concessions were not just a gesture to the 472,000 Soviet citizens who in the 1959 census listed Yiddish as their mother tongue, but as first changes that would rapidly be followed by measures of far greater importance which would deal with the fundamentals of the problem and permit genuine restoration of a mutilated culture.

Unfortunately, these hopes have been disappointed.

There has, indeed, been some cultural activity — a meeting in Moscow for Yiddish enthusiasts: theater performances by a number of touring companies, and an excellent Hebrew-Russian dictionary. But the bleak fact is that for the hundreds of thousands of Soviet Jews, the entire Yiddish output since 1948 totals: five books by authors now deceased; one anthology; the "Birobidjaner Shtern," published four times weekly in editions of 1,000 copies and intended solely for local consumption; and "Sovietsch Heimland."

There are no Jewish schools in the USSR, no Jewish instruction in any language, and no Jewish theaters. The minimal concessions made cannot conceal the truth that Soviet Jews are being openly denied the rights which the Soviet Constitution grants without distinction to other nationalities. This state of affairs can only mean that the Soviet authorities themselves, vigorously opposed to any revival of Jewish culture in the USSR, must have adopted a high-level decision to force the Jewish community to assimilate.

Religious Life

In the sphere of Jewish religious life, we are compelled to note a further marked deterioration in the past two years. These are the facts:

1. Synagogues are still being closed; there is probably less than 90 today.

2. There are only three or four students at the Moscow yeshiva, compared with 20 last year. The reason — students who went to provincial centers to visit their families were denied renewal of their residents' cards in Moscow because of an alleged shortage of housing.

3. Prayerbooks and prayer shawls are still in short supply.

4. The Soviet press publishes an increasing number of articles stressing the "reactionary and parasitical" nature of Judaism.

5. No religious lay organization is allowed, so as to ensure coordination.

6. No contact is allowed with Jewish communities abroad.

All this indicates that the Jewish community in the Soviet Union is in the process of being dismantled. It is clearly the victim of discrimination in comparison with other Soviet minorities.

Reunion of Families

Immediately after World War II, Jewish survivors tried to regroup themselves in order to settle in a new home. Many of those who were in Russia left for the D. P. camps in central Europe to look for relatives in the hope that they would be able to go with them to Palestine. In many cases they were successful in their plans and it was only much later that they found out that fathers, mothers, brothers, sisters and even their own children were still alive and had remained behind in the Soviet Union. Then, as a result of the large-scale emigration to Palestine before World War II, many young pioneers left their parents at home.

These two currents of immigration mean that scores of Jewish families were split, half of the family living in the Soviet Union, the other half in Israel.

The Israeli authorities have granted nearly 10,000 affidavits to Jewish families in the Soviet Union wishing to go to Israel but, with rare exceptions in the case of a few elderly people, the Soviet Government refuses to grant exit visas to Jews wishing to join their families abroad.

The present analysis points to a slow but steady deterioration in the position of Soviet Jews, not only on the collective, national and religious levels, but also individually. A large number of Jews have been condemned to death for economic offenses. In some of the more adversely affected communities there is deep seated anxiety and apprehension.

It may be hoped that as destalinization makes further progress, the Jewish problem too will achieve solution, but the inescapable fact is that circumstances are pressing, and the difficulties faced by Soviet Jewry do not permit of indefinite delay.

In our efforts to solve the problem of Soviet Jewry, we have taken on a heavy moral and human responsibility that must be carried through to the end.

October 2, 1963

RUSSELL AGAIN CONDEMNS RED ANTI-SEMITISM

LONDON, (JCNS). — A reference to the Jews in the Soviet Union was made by Earl Russell at a press conference held at his home in Wales to launch the Bertrand Russell Peace Foundation and the Atlantic Peace Foundation.

He said:

"Wherever one looks whether at the conditions of the Africans in South Africa, the Negroes in the United States of America, the Jews in the Soviet Union, the Nagas in India, the semi-starvation of two-thirds of mankind, the fanatical conflicts which wrack whole areas of the globe, one is faced with the menace of authoritarianism and the manner in which it contributes to the danger of extinction of our species."

In another reference to a problem concerning Jews in Eastern Europe, Lord Russell said that "elementary human questions such as the reunion of families seem to be beyond the capacity of Governments."

Lord Russell's American-Jewish secretary, Mr. Ralph Schoenman, told a JCNS reporter afterwards that the 91-year-old philosopher was still in correspondence with Soviet Premier Khruschev on a number of issues, including the plight of Russian Jewry.

NEW YORK HAS TROUBLE WITH NEW SABBATH LAW

NEW YORK, (CJN) — The city's Fair-Sabbath Law became effective over the week-end but it had about as much effect on Lower East Side stores as Prohibition had on speakeasies, says the New York Times reporter Philip Benjamin.

The Fair - Sabbath Law, signed by Mayor Wagner last Monday, permits small, family-operated businesses to stay open on Sundays if the owners observe another Sabbath. The new law, it appears, was more honored in the breach than in the observance.

The Jewish Sabbath is from sundown Friday to sundown Saturday. A week-end tour of Orchard St., Rivington St. and other shopping streets on the Lower East Side showed that virtually all stores—novelty shops, toy shops, shoe shops, clothing shops—were open both Saturday and Sunday.

The same was true of one area of the Williamsburg section of Brooklyn. But in another area of Williamsburg—the neighborhood of the ultra-Orthodox Hasidic sect of Jews—almost every store was closed Saturday and open Sunday.

On the Lower East Side Sunday, it was like a carnival. The narrow sidewalks of Orchard St. were jammed with people; in front of the stores, Spanish-speaking clerks were enticing strollers to come in and look around. In recent years this area of the Lower East Side, once predominantly Jewish, has seen an influx of Puerto Ricans.

In one store, outside of which dresses and coats hung from the store's sign and from a fire-escape above, the owner said:

"I've got to stay open Saturday and Sunday; otherwise I couldn't make a living."

He said he closed in the middle of the week, Tuesday or Wednesday.

Another store owner said most of his customers worked six days a week and shopped on Sunday, so that Sunday was his big day. But he also stayed open on Saturday.

Most of the Orchard Street retailers who were interviewed admitted freely that they remained open both Saturday and Sunday.

GLOBKE KNOWS NOTHING

HANOVER, (JCNS)—Dr. Hans Globke, West German State Secretary and Dr. Adenauer's right-hand man, testified in court last week that he had never had any definite information about the Nazi extermination of the Jews. He had only heard rumours about it, he declared.

The ex-employee of the Nazi Ministry of the Interior and author of the legal commentary on the Nazi Nuremberg Race Laws, was giving evidence for the defence in the trial here of the wartime head of the Lodz Gestapo, Dr. Otto Bradfisch, and his assistant, Guenther Fuchs.

• Commentary •

By M. J. Nurenberger

ENJOYING THE BOOK

Simhat Torah symbolizes to a great extent one of the characteristics of the Jewish people: the love for the book.

* * *

We know that racial theories about the so-called Jewish nose or other physical peculiarity of the Jew are bunk. In Israel there probably are more blonde and red-headed children than in England. But there is one "racial" characteristic of the Jew which has survived from the time of Sinai to this day — the love for the book.

Hence the Festival of Simhat Torah, which falls at the end of Sukkot, is meaningful. It is obvious that the Jew has remained loyal to the Torah, that he sincerely and joyfully accepts the essence of its command: "...and thou shalt teach it to thy child ren...."

* * *

A few decades ago, literati in Europe and North America were discussing the problem of hyper-intellectualism. Some, among them modern Hebrew and Yiddish writers, were idealizing the AM HA-ARETZ — the illiterate, the "peasant" whose natural talent would take the place of culture.

Itshe Meyer Vizenberg, a powerful, now forgotten, Yiddish story teller, even propagated this "respect" for the AM HAARETZ idea to the point of absurdity: he fought decent, coherent spelling. Others pointed to Shalom Asch as an example of "natural", uninhibited talent which did not require the polish of culture. Of course, to place Shalom Asch in the category of the "peasant" was a little too much. Asch may have lacked university training, but he possessed a basic, talmudic education and knew more than he would admit.

* * *

In the world of English letters, D. H. Lawrence defended vigorously this pro-peasant position.

W. H. Auden, in a brilliant essay, attacked this Lawrence nonsense, that reading books, learning from books, is equal to buying "second hand" experience, in contrast to "first hand" experience of the illiterate who leads a "bookless life".

Auden certainly was not aware that he repeated a Jewish truism when he stated that the difference between man and animal consists precisely of the fact that the insect and the animal are born with all their knowledge, while man is born to acquire experience

* * *

This, in a deeper sense, is the idea of Simhat Torah. Though knowledge is painful, as the wisest of all men stated, it simultaneously is exhilarating and inspiring to the point of a spiritual felicity which only he who embraces the Torah on Simhat Torah fully senses.

Work For United Appeal: Frank Godfrey, left, chairman of a committee of United Jewish Welfare Fund board members working in behalf of the 1963 United Appeal, reviews pledge cards with Abe Posluns, center, chairman of the board of the United Community Fund, and Stephen E. Berger, right, a vice-chairman of the United Appeal campaign.

German Prize Winners Arrived In Tel Aviv

TEL AVIV, (JCNS) — Two German architects — Herr Alexander Branca and Herr Fred Angerer — who won first prize in a contest for the best plan for the rebuilding of Tel Aviv's Manshia quarter, arrived here last week for a two-week stay in Israel.

Herr Branca told reporters that he had been discharged from the German Army when the Nazis discovered that he had a Jewish grandmother, that he had been arrested several times by the Gestapo and that he had been put in Tiefenort forced labour camp during the war.

Herr Angerer said he had served in the German Army on the Russian front for a year. But his wife was the daughter of a Prague Jew, Yaakov Larkman, who was done to death in Theresienstadt concentration camp.

Together with the two architects, a group of 20 West Berlin architects, who have non special connections with Israel, arrived in the country for a three-week study.

WHAT I SAW IN ISRAEL

by John G. Diefenbaker

I have just read the article in The Canadian Jewish News on my visit to Israel.

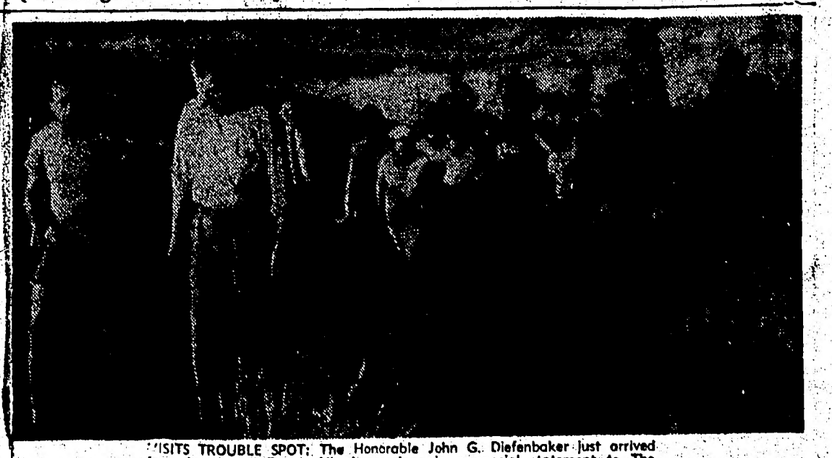
Having discussed the differences between the Arab world and Israel with various leaders, I am convinced that the day will come (and not so far away) when a settlement will be arrived at. There must be a recognition that the State of Israel is here to stay and will stand for generations to come.

The changes that have taken place in Israel since my last visit almost ten years ago are almost unbelievable. There has been a tremendous expansion economically, and the Negev is being opened up far and beyond what I believed possible in April 1954, and vast areas have been added to agricultural production and afforestation. Beersheba was a village; today it is a flourishing city. Eilat was virtually nothing more than a name; today it is a potential port of importance.

As one approaches Tel Aviv by air the change in that city — public buildings, housing and industrial expansion — gives one a sense of a dynamic country, a sense that is intensified as one visits the other parts of Israel.

University education is being expanded. The Hebrew University had nothing but a site for its location ten years ago. Today its buildings reveal almost unbelievable progress. Bar Ilan University, launched only a few years ago, has a university staff of 150, most of whom are Ph. D.'s.

And so I might continue, as these are but a few of the phenomenal changes that have come about through the dedication and inspiration of the Jewish people.



VISITS TROUBLE SPOT: The Honorable John G. Diefenbaker just arrived from Israel and Egypt. His impressions in a special statement to The Canadian Jewish News appear in the preceding columns. On this picture he is seen at the Syria Israel border.

By LEO HEIMAN

The Story Of Benjamin Dymshitz (2)

This is the second installment of the unusual story of Russia's economic czar, Benjamin Dymshitz, as told to the writer by a wartime refugee in the U.S.S.R. The third installment will appear next week.

"Among the Jewish refugees who worked at the tank factories were a dozen ultra-orthodox Hassidim from Poland. They were forced by the war to desecrate the Sabbath by working and to eat non-kosher food, but when Yom Kippur came they asked for twenty-four hours off to fast and pray. During the war, all Soviet workers stayed on the job seven days a week, ten hours a day. Once in three to four weeks, we got a day off if our production quotas were fulfilled that month. Otherwise, we worked without any pause. When Spiridonov, our local plant manager, was asked by the Hassidim for a day off on Yom Kippur, he exploded: 'Yevreyskiye bogomoltsy ya vam pokazu!' (Jewish worshipers, I will show you!)

The Hasidim offered to work twelve hours a day for two weeks, just for twenty-four hours of leave for fasting and prayers. When Spiridonov refused and poked fun at them, they told him that they would not show up for work on Yom Kippur. He immediately became serious, lifted the 'phone and dialed the secret security police. He requested a commission of investigating officers to probe an organized attempt to stage a strike and sabotage output of tanks for the Soviet Army. (Striking in Soviet military industries during the war was a capital offense punishable by execution by a firing squad. The punishment for attempted sabotage of production was death too.)

"One of the Hasidim ran to my office. I was at that time working as Dymshitz's assistant in charge of plant safety precautions. When he told me of Spiridonov's attitude and the likelihood of secret police intervention, I hurried to see Dymshitz. Any other Soviet official, no matter how highlyplaced, would have hesitated to oppose the secret police for the sake of Jews who refused to work for the army because of their religion. Officially, it was strictly forbidden to grant any holidays or exemptions on religious grounds, and Spiridonov acted according to the law.

"Dymshitz asked me to assemble the Hassidim and all other Jews who wanted a day off on Yom Kippur in his office between the second and third working shifts. There were some one hundred and twenty of us. We crowded into the office, overflowing into the corridors, until the Russian secretaries made cracks about "Yevreskoye sobranie" (Jewish assembly). Dymshitz addressed us in Yiddish, loud enough for the Russians to hear, and he did not care if they did not understand one word of what he said: 'Raboysay, it is not allowed to knock off from work for religious reasons, and you know it well. On the other hand, I am authorized to grant special holidays to Stakhanovtsy (workers who produce over 300% of their monthly work quota) and Udarniki (those who produce over 200%). If between now and Yom Kippur you work overtime, and the plant accountant tells me your quota has been overfulfilled by 200 per cent, I will grant all of you a special bonus and one day off, to celebrate your elevation to Udarniki or Stakhanovsty status. If it happens that the day off falls by chance on Yom Kippur' — here Dymshitz winked for all of us to see — 'it's not my business whether you drink vodka or fast and pray in your barracks. Personally, I don't believe in it; but I wish my parents were here with me to observe the Day of Atonement.'

"After the workers left, Dymshitz 'phoned the chief of the secret police in Magnitogorsk and told him that the misunderstanding with the Jewish refugee workers has been cleared up to his satisfaction. 'Spiridonov did not understand them: their Russian is very poor. They did not ask for less work, but volunteered for more work,' Dymshitz told the police colonel.

"Whether the NKVD chief believed him or not, Dymshitz was the most important man in the Urals, because of the thousands of tanks he produced for the Soviet Army, and the case was officially closed. Looking back to analyze Dymshitz over a span of twenty years, I would say that he was neither proud nor ashamed, but very much aware, of being a Jew. Dymshitz was a Communist Party member, but today I would classify him as a Communist technocrat rather than an ideological Communist. He would tell me again and again that without the Communist Party, its iron discipline, and its grip on national industry and economy, Russia would have been lost to the Germans, because only the Communist Party could have mobilized workers and enough "Prinudilovtsy" (slave labor) to evacuate industrial plants from Nazi-occupied regions, set them up in the wilderness of Western Siberia in mid-winter, and turn out thousands of tanks in no time at all. No private business or democratic regime could have done it. Once I tried to tell him that Britain fought against Germany a long time before Russia did. He replied curtly with obvious disdain: 'Britain had to suffer for betraying Europe and selling it out to the Nazis at Munich.'

"The war, as you know, ended with Nazi Germany's surrender in May, 1945. All plans in the Ural Industrial Zone were closed down for a binge which lasted three days and four nights. People danced in the streets and offered vodka to each other and to passersby. On May 15, 1945, Dymshitz assembled some forty Jewish engineers and foremen from Poland. He informed us that a repatriation agreement had been signed between the Soviet Union and Poland, according to which we could go back to the Polish People's Republic if we wished. Those who wished to stay, would be given Soviet citizenship and steady employment. Those who wished to go back, would be given three months' pay and free transportation. When we remained alone in his office, I told him I was returning to Poland to try and get across Europe and the Mediterranean to Palestine. He looked at me curiously. 'I didn't know you were a Zionist.' I replied that I wasn't a Zionist, but after what had happened to the Jews in Europe, I wanted to help build an independent Jewish state so that such massacres could not happen again. 'Well, I can only wish you luck,' he said and shook my hand. 'Why don't you come along with us?' I asked him point-blank. He did not laugh or get angry. 'Look, here I was producing 20,000 tanks and military tractors, 50,000 trucks and 100,000 guns a year. I was directing the work of seven industrial complexes and twenty-three plans. What will I do in Palestine? Milk cows? Or run a soda-water kiosk on a Tel-Aviv street corner?'

"I tried to tell him that the day would come when the independent Jewish State (we did not know at that time when such a state would be born) would have a heavy industry of its own, and would need experts and brains like Dymshitz's. But he only shrugged his shoulders expressively. 'My place is here.'

"I never saw Dymshitz again, or heard of him till the announcement in newspapers of his appointment as the Soviet Union's economic boss. But I still remember what must have been the only Yom Kippur celebrated by workers of the Soviet military industry in World War II."

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Why Do We Observe Two Days Yomtov?

Israelis have one festival day; Jews in the diaspora two. Recognized authority gives the answer.

by DR. S. M. LEHRMAN

When the relevance of Judaism for our own times is the subject of discussion, the question is invariably raised of the observance of two days Yomtov, when those living in the State of Israel observe only one.

(Rosh Hashana is the exception which, even in Israel is observed for two days).

Now that communication between Israel and the Diaspora is so speedy and frequent and family links ever on the increase, this question is not academic. It is a burning issue, the solution of which can come only from the highest rabbinic authorities, to whom have been entrusted the explanation of the duties and responsibilities of Judaism.

The "two-day" question was already aired in the Babylonian academies where the Talmud was cradled. "But now that we are well acquainted with the fixing of the new moon, why do we observe two days?" (Betsa 4b). This problem was addressed to Palestine, the rabbis of which had urged Jews in the diaspora not to depart from the ancestral customs despite the Calendar which had been introduced by Hillel II. The reply was:

"Give heed to the customs of your ancestors which have come down to you, lest it happen that the government issue a decree which will cause confusion".

This answer requires elucidation. The government referred to was Persia, in which the fanatical sect, the habbaru, often referred to in the Talmud, prompted the ruling powers to prevent the study and the implementation, and this often resulted in a lack of knowledge of the correct fixing of the calendar. Should this happen, the eating of leaven on days which might well be Pesach would become an eventuality to be dreaded and avoided at all costs.

Further elucidation is necessary of we are to grasp the seriousness of the demand to abolish the second day yomtov. The Talmud emphasises that outside Eretz Israel, every festival which biblically is to be observed for one day is kept for two days because of doubt. Since festivals must be observed on fixed days of the month, it is essential to know the exact day the new moon first appeared. The consecration of the new moon was determined not only by mathematical calculation but also by the confirmation of witnesses who had seen it Those in Palestine could easily be informed of the consecration of the moon by the Sandhedrin in Jerusalem, whereas those in the diaspora kept the appointed festival for two days in order to be sure of observing the right day of the festival.

It would thus appear from the Talmud that the Yomtov Sheni Shel-Galuyot (the second day Holiday for the diaspora) arose out of two considerations: First it was a rabbinic enactment for all time that the diaspora observe the festival for two days and secondly, the people in the diaspora obligated themselves with the observance of two days instead of one because of their uncertainty when precisely the new moon was "consecrated" in Jerusalem.

Rarely do the Codes, from Maimonides to our own day, speak with such certainty and unanimity on the issue. The answer to the plea "Why not one day Yomtov, as in Israel," is a categorical 'No'." The only place where one day only can be observed is in the State of Israel. Here is the unswerving decision of Maimonides (Hilchot Mamrin IV. 2, 3): "Once the decree of an authoritative Bet Din has become an established observance throughout the Jewish world over the centuries, no other rabbinic authority has the power to revoke it. even if the original purpose of the decree no longer operates. And if the original aim of the decree was to serve as "a fence" (syag) round the Torah, then even a Bet Din greater in numbers and power cannot invalidate it".

Equally adamant on the impossibility of altering a custom which established usage over centuries has rendered sacrosanct and inviolable, is Joseph Karo. In his Orakh Hayim 496, 1, he writes: "On the Second Day yomtov which is observed in the Diaspora, one must not do such work which is forbidden on the first day. He who disregards this prohibition is deserving of having the ban proclaimed against him; and if the perpetrator be a scholar, he has incurred the penalty of flagellation (malkot). In another passage (O.H. 526), Karo permits only those immediately concerned with the actual burial on the second day to ride with the hearse and dig the grave (if no non-Jew be available); the rest of the mourners must follow the hearse on foot.

It is a talmudic observation that when a prohibition has spread among the large majority of Israelites no religion court has the power to annul it. Apply this principle to the problem of the second day yomtov, and at once come up against the helplessness of modern ecclesiastical courts to change established customs, however much they may at times, sympathise with popular clamour. When it is additionally borne in mind that the second day was not in the nature of a "custom", but of a preventative and deterent measure against serious breaches of Torah observance, it becomes as immovable as if it were ordained at the Revelation at Sinai. In such a contingency, the dictum of Rabban Gamliel that "We make no decree upon the community unless the majority are able to abide by it", does not apply. The Torah must be obeyed, irrespective of the sacrifices involved.

To cap all this, Maimonides, who by no stretch of imagination can be branded as a fanatical, advises: "Man should try to understand 'Why' he is asked to observe precepts and customs; but even when he fails to fathom their reason, he should not hastily pronounce them as trivial. For customs of religious import are not to be equated with those of a mundane nature; they are in a category by themselves (Hil. Me'ilah, VIII)".

To disregard this warning is to be guilty of "removing the ancient landmarks" and to "abandon the Law of thy mother". There are some aspects of Judaism — and the second day seems to be one of them — to which the warning of R. Johanan may be applied: "It is a Divine decree and statute; as such, the right to question is not ours". And a custom rabbinically ordained, receives the Divine imprimatur (Deut. XVII. 10-11): "And thou shalt do according to the law which they shall teach thee. Thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand nor to the left". Accordingly, any ordinance prescribed by the Sages with the aim of "strengthening and magnifying the Torah", has the validity of a precept emanating from Sinai.

It is for this reason that the Hallel, the She'he cheyanu and the festival prayers are also recited on the second day. Were the day only an established custom, based on a rabbinic temporary measure, the extra taking of His Name would not have been countenanced. Blessings may not be recited where doubt prevails as to whether they should be made.

The basic sources of Judaism have been cited in order to explain why those who glibly indict Judaism as being out of touch with modern times brand themselves as un-instructed. As long as the Talmud, Maimodern times brand themcognised as the pillars on which our legal and moral edifice stands, nothing can be done to abolish the second day yomtov. Of course, there is a remedy, that is to emigrate and settle for good in the Jewish State. There, only one day yomtov is observed, and there one is even allowed to carry on the Shabbat such things as are absolutely necessary for the joy and holiness of the day.

As for those who choose to live out their span of life in the Diaspora, they must acclimatise themselves to the fact that they have, as a result, a harder burden to bear as Jews. Incidentally, why should they deem themselves more privileged than their ancestors who, seemingly, observed both days of yomtov resignedly and with no complaint passing their lips? Do we not need in the gola additional reminders of the holiness of life?

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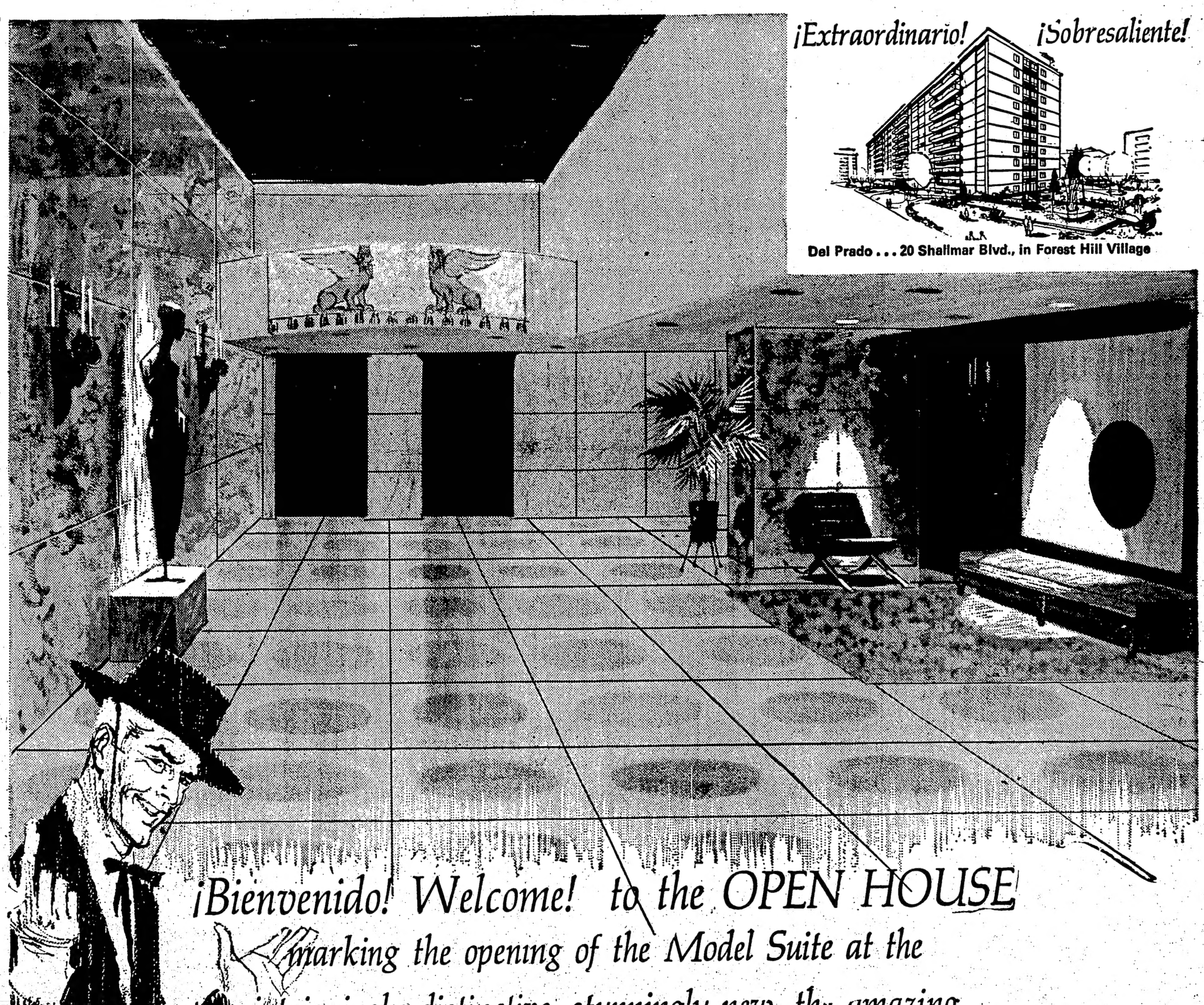

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

IN CANADA TOO

IT IS TIME TO ACT

Seldom has North American Jewry shown such unity as in its latest expression of active concern over the plight of Soviet Jewry.

Synagogal and communal bodies, Zionists and non-Zionists, the least and the most exclusive have joined together to make known their feelings over the treatment meted out to fellow-Jews in the Soviet Union.

The reasons advanced by Rabbi Yehuda Leib Levine, Chief Rabbi of Moscow, for not acceding to the conference's invitation, are unconvincing; if, indeed, he is too ill or infirm to travel, is there no one else who could have come?

Among three milion Jews, including a substantial number who were incorporated into the Soviet Union as a result of wartime and post-war annexations and who had previously led an intensely Jewish life, is there not one person besides Rabbi Levine qualified to meet American rabbis?

At the meetings of the World Council of Churches, the Vatican Council and gatherings of Orthodox Christian leaders dignitaries of the Russian Church appear, while representatives of Soviet Moslems appear at Moslem reunions.

The inability of Soviet Jews to be represented — and the indignity of having their letters held up for months by the censors — are a reminder of their servitude.

The Soviet Embassy in Washington has taken this initiative by American Jews very seriously, so there is every reason for similar action in Canada and in other free countries.

The time has come for a conference representing both religious and communal organisations to review the facts and mobilise the widest possible support.

CLEAR, TO THE POINT

ISRAEL AT THE UNITED NATIONS

Israel's Foreign Minister Golda Meir addressing the United Nations General Assembly last week said she agreed with both President Kennedy and Soviet Foreign Minister Gromyko on the need to place world issues on the negotiating table.

She stresssed particularly Mr. Gromyko's recent statement that relations between States should develop in such a way as to ensure that "all internal disputes are settled around the conference table and not on the battlefield", and that no State should use force against any other State whose "internal order it dislikes."

Apparently referring to Egypt's adherence to the nuclear test ban treaty, Mrs. Meir expressed satisfaction over the agreement, but declared that adherents could not be taken seriously "unless they are prepared to apply the same approach to any problem in which they are involved themselves."

During past years, she said, tension had arisen in the Middle East because of inter-Arab conflicts and struggles. The Armistice Agreements signed with Israel purported to be a step towards peace and a transition towards tranquillity. She warned that if Israel was attacked she would know how to defend herself effectively as she had done in the past. "Our objective," however, "is the prevention of war and the preservation of peace".

She then said that Israel had repeatedly stressed and continued to believe that there were no outstanding differences between her and her Arab neighbours, including refugee problem, which could not be solved through direct negotiations. She proposed the following six steps to lessen the existing tensions in the area:

First, respect for the independence and political integrity of all States in the Middle East; secondly, no interference in the internal affairs of any other State; thirdly, renunciation of the threat or the use of force; four, abandonment of policies and practices of belligerency, including boycotts and blockade; fifth, settlement of all disputes by peaceful means and sixthly the institution of negotiations with the object of achieving complete disarmament, including inspection covering all types of weapons.

Regarding anti-Jewish discrimination in the Soviet Union, Mrs. Meir declared, without mentioning Russia by name, that "there is one Jewish community today that is not permitted to practise its religion freely, to attend to its spiritual needs or to develop its cultural life, and whose observance of Jewish traditions carries with it punishment and sufferings."

CHANGE IN GERMANY

FROM ADENAUER TO ERHARD

Dr. Konrad Adenauer's term of office as Chancellor of the German Federal Republic has been so long as to set its stamp on a period. When the Chancellor emerged from the shadows Germany was shattered as well as divided; many believed that her future lay with the Eastern half under Soviet rule. Today, the Federal Republic is powerful, prosperous and as liberal as a German State has ever been while East Germany is an economic and demographic failure held in existence only by Soviet bayonets.

No Jew can view Germany dispassionately. The country which for several generations was the ideal and Mecca of so many Jews became the Jewish people's greatest scourge in a nightmare sequence whose traumatic effect is unlikely to wear off for centuries. And the Jewish attitude to Germany is inevitably bound up with a question mark: to what ends are the ingenuity and industry of this powerful nation to be harnessed?

Under a decade and a half of Adenauer's rule Germany can be said to have undergone the first stages of convalescence. The majority of its inhabitants are those who brought Hitler to power and carried out his orders; only the most optimistic would believe that they have indergone a radical change. Opinions as to the nature of the younger generation who staff the junior grades of the power structure are divided. Sovereign Germany has acknowledged her guilt, made material reparation to the Jewish people and has supported them in the international sphere.

Chancellor Adenauer is entitled to a substantial share of the credit for this, though, of course, the strong support for these policies by the liberal and socialist opposition was a vital contributory factor.

It is against the background of this positive attitude towards Israel and the Jews that Dr. Adenauer's lapses must be set; the latest of these was taking the infamous Dr. Hans Globke with him on his valedictory visit to Rome. To what extent these lapses are due to insensitivity, to personal loyalty, to political calculation or to sheer obstinacy are matters for argument. But it cannot be denied that they have done harm both to Germany's image, Adenauer's reputation and to the long painful progress of denazification. If it is argued that such secondary lapses cannot damage a record of sincere achievement where practical atonement is concerned, the answer is that under these circumstances blemishes inevitably show up more clearly.

Dr. Adenauer's successor takes over a partly denazified Germany, a Germany which was bound to be incompletely denazified whatever might conceivably have been achieved since 1947. What is he going to make of it?

Of Dr. Ludwig Erhard himself we know surprisingly little for a man who has been in public life for so long. He has won his position against the will of his predecessor thanks to his own popularity inside the Christian-Democrat Party, based primarily on his achievements in the economic field and also on his ability to appear most things to most men. But where Israel and problems relating to the heritage of the Nazi period are concerned he is bound to work within the political constelations he has inherited. Both of the major parties favour the establishment of a broadly based democracy and accept the principal which led to the Reparations and Restitution agreements of 1952.

Dr. Erhard has many incentives to follow along the trail blazed by Dr. Adenauer who, by both word and deed, has earned the good opinion of the Jewish people.

SIMHAT TORAH IN ISRAEL

Dateline: NEW YORK

By Trude Weiss-Rosmarin

Professor Mordecai M. Kaplan's dissociation from the Conservative Jewish Theological Seminary — he resigned from the faculty last month but continues to be listed as Professor Emeritus — will enable Reconstructionism "to woo freely Reform Jewish circles" according to Rabbi Ira Eisenstein, President of the Reconstructionist Foundation.

As Rabbi Eisenstein, the son-in-law of Professor Kaplan, sees it: "It was anomalous for the father of Reconstructionism to be associated with the Conservative J.T.S. when his real concern was to spread Reconstructionism".

Rabbi Eisenstein holds that Reconstructionism did not win a substantial following among Reform Jews because owing to Professor Kaplan's connection with the seminary, Reconstructionism was regarded as a trend within the Conservative movement.

Preoccupied with his philosophical and ideological concerns, Professor Kaplan has little interest in matters of organisation. When I asked him about his announced plans in connection with devoting all his time to Reconstructionism, he replied that he hoped to write and direct research. "As for practical matters," he said, "Rabbi Eisenstein decides them in consultation with our board".

FOLLOWING FORD

The first "practical matter" now in the planning stage is a "Reconstructionist Research Institute". It will be patterned on the Ford Foundation, according to Rabbi Eisenstein, who added "lehavdil", in order to correct any erroneous impression that the Reconstructionists command funds comparable to those of the Ford Foundation.

When I referred to Professor Kaplan in a recent conversation with his daughter Judith (Mrs. Ira Eisenstein) she said: "For a man of his age — 'unbeschrien' and 'beli ayin hora' — he hasn't changed and is as healthy and vigorous as always."

When I politely suggested that it was incongrous for a Reconstructionist by birth by marriage and by conviction to use such terms as "unbeschrien" and "beli ayin hora", Mrs. Eisenstein replied: "You are absolutely right, but when it comes to my father — well, I just have to say "unbeschrien" and "beli ayin hora".

"But believe me," she added, "I am not superstitious and as a religious naturalist I don't believe in the 'ayin hora'. Still, when it concerns my father...." her voice trailed off and I did not press the point.

SCHOOLS BY THE HUNDRED

Greater New York (Manhattan, Bronx, Brooklyn, Nassau and Suffolk Counties, Queens, Westchester and Staten Island) has 709 Jewish schools listed with the Jewish Education Committee of New York.

According to the latest J.E.C. report a total of 154,342 pupils attended Jewish schools of all types during 1962-63. Included in this figure is the estimate of 10,000 children attending one-hour-a-week "released time" classes during the public school day or receiving private instruction.

The bright feature of the report is that, in metropolitan New York of the five boroughs, the Jewish day schools have continued to grow. In fact, they are "the only type of school to increase in all areas and at all levels." Thirty-five per cent of the elementary school age (six to 14) children and 71 per cent of high-school-age youths enrolled in New York Jewish schools now attend Jewish day schools. Truly a great advance in the effort of entrenching Jewish literacy.

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ONLY IN AMERICA

by HARRY GOLDEN

POETRY WEEK

He was an old man on trial. He was near 90 and his hands and head were palsied and shook when he rose and when he talked. He was facing a terrible test.

His children had accused him of senility and had argued persuasively that he was no longer fit to handle the family fortune. It was true that during his lifetime he had added to that fortune. But the fortune had descended to him from his father and in this city and in this time it was expected he would hand over that fortune to his sons. Now his sons were impatient.

He himself had lived so long that his sons were no longer young; indeed they had grown sons of their own. They no longer heeded his advice on the disposition of the family's energies. They had challenged him. It was their turn.

But he was averse now as he had always been averse to letting others direct him. He had managed for himself. He had in his own way enlarged it in a way he was sure his own descendants could not and would not. The years left to him were his and family or not, he was entitled to their direction. So he rose, facing men in a jury box appreciably younger than he.

Younger though they were, they were tired men, for the city had fallen upon evil times. When he was young, this city had bested the invaders from the East. But now civil war was about to bring it to ruin, although he was sure he himself would not see that ruin. Yet it saddened him.

His children charged he had spent his life in worthless pursuits among wicked people. Granted he had had gained success among these people, they charged he demeaned his aristocratic name. Now they said he was too old even for old pursuits.

He held one parchment before him which he unrolled and then modestly he told his jurors it was true he had also been a poet and a playwright, he had indeed won several prizes in Athens for his works. He was Sophocles, the Sophocles who dealt with myths but it was not true he was senile, that he was incompetent. But the only proof he would offer was the reading of recent verses. Sophocles read some of the choruses of "Oedipus at Colonus." Finished, he told the jury he believed the profession of poetry made men virtuous and that he was still able to apply himself.

The jury returned no judgment against him.

SERMON FOR THE WEEK

GENESIS - NEW BEGINNING

"Bereshit !" (Genesis)

We stand again at the Beginning — the beginning of the Book of books, the beginning of Creation. An inchoate universe emerges from the the world of time and space. Instinctively we are womb of infinity, with indescribable grandeur, into held spell-bound by the awesome, majestic spectacle of "Bereshit".

"But", cries the querulous sceptic, "the first chapter of the Bible does not depict the true Genesis". The astronomers, the physicists, the geologers, the Darwinists draw a different picture. There was a time when the challenge of science to Scripture was a burning issue; it served to threaten the very foundations of religious belief. A fundamentalist world stood trembling on the brink of atheism, cowed by the iconoclastic hammer-blows of the new Physics and the new biology.

With the passing years have come changes. The fires of the controversy have mostly died down. The scientists themselves have been compelled to redraw, again and again, their image of the world and its origin. Our expanding knowledge has become a little humbler, maturer; it is readier to admit its ignorance. As for "Bereshit", it is acknowledged, by general consent, that it is not a scientific text-book but a sublime religious poem. It portrays not so much the genesis of the physical universe as the beginning of spiritual consciousness. It tells of another Genesis, the birth of a higher world, which transcends all the starry constellations. In the words of the Midrash: the Divine Architect looked at His Torah plan and proceeded to create the world.

Although the embers of the one controversy are growing cold, the fierce flames of a new challenge are springing up. Science and religion are again the antagonists, and on the outcome of the conflict hangs the fate of mankind. The challenge is reversed: it is Scriptural faith that is now indicting a moral science. It charges that our new technology has become a sword of Damocles; that science has created a monster, a Frankenstein, which threatens not only to enslave the human soul but even to annihilate man and all his works.

The parable of the tree of knowledge shines forth from the yellowed pages of the Bible with the dazzling brightness of a new revelation: there is a serpent coiled round the tree of knowledge; it is destroying our potential Paradise. Sadly the tree of life stands isolated and neglected; its fruit untasted. Our educational systems take no heed of it. Everywhere the accent is on the advancement of technical know-how. Humanism - nay, humanity itself - is an obsolescent word. At the same time religious truth is all too often bogged down in a morass of ageing theology.

Only the Torah continues fearlessly to proclaim the message of Genesis: In the Beginning the world was good; in the Beginning man — all men — were created in the Divine image; in the Beginning the human habitation was a Garden of Eden. Roll back the scroll of history; retread the way to "Bereshit"; grasp and eat to the full of the fruit of the tree of life. On the horizon shimmers the light of Paradise Regained.

TORAH AND HALAKHA

The elaborate dietary laws requiring the rigid separation of meat and milk in every form are based upon one single sentence of the Bible which is thrice repeated, and which first occurs in the portion which we read last Sabbath.

"Thou shalt not seethe a kid in its mother's milk".

The rabbis lay it down that the word "kid" refers to any young, that the "mother's milk" applies to any milk, that the threefold repetition of the verse is to indicate the threefold prohibition of cooking, eating and deriving benefit.

Jose HaGalilee not only expresses the opinion that the prohibition can apply only to mammals which have "mother's milk" but actually applied this interpretation in practice, and for this reason in Galilee and elsewhere they permitted poultry in milk during the Talmudic period.

In Spain in the fifteenth century there used to take place twice yearly an assembly of shepherds at which all matters of common interest to shepherds were discussed and regulations drawn up. Among the rites which were part of this assembly was an ancient pagan fertiliting rite which consisted in literally seething a kid in its mother's milk. Basing himself on this, Isaac Abarbanel made the brilliant assumption that it is this custom which is referred to in this verse.

The connection between the two halves now becomes clear. The prayer of the Jew for prosperity was to bring his first fruits to the Temple; not to indulge in these heathen rites. And that assumption has been completely vindicated by the discovery and decipherment of the Ras Shamra texts which reveal the existence of this rite among the Canaanites in the 14th pre-Christian century.

What should be the attitude of the traditional Jew with regard to the prohibition of meat and milk, on the assumption — which is surely valid — that he accepts the truth of this literal meaning of the verse?

To that urgent question there is but one answer. Paradoxical though it may sound, it is not sufficient to say that the Torah Jew believes in the Bible.

Insofar as Halakha, the rule of life is concerned, he believes in the Bible as interpreted by the rabbis, and in accordance with the established Halakha. The interpretation of Jose HaGalilee, once the Halakha was decided against him, has merely an academic interest, the same interest which attaches to this revelation of the historical meaning of the verse.

This important consideration applies to the whole concept of Judaism. The Sukkot Festival provides another instructive example of the same difference reached by honest intellectual research and the established Halakha. The main ceremonials of the Festival of Sukkot are the Sukkah and the Four Species, which are accepted as separate rites. It is perfectly clear, however, from Nehemiah 8. 13-16, that he regarded the Four Species as the materials with which the Succah was to be covered.

For if, on the one hand, Judaism demands intellectual integrity and posits the duty of the fearless and unhounded search for the truth, on the other, it lays down but one rule of conduct for that Jew who wishes to live in accordance with the revealed word of God, and that is the established Halakha.

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IMPORTANT UJWF MEETING

TORONTONIANS TO HEAR FAMOUS U.S. LEADERS

The 26th annual meeting of the United Jewish Welfare Fund of Toronto will be held on Wednesday, October 23 at Beth Tzedec Synagogue, it was announced by John D. Fienberg, president.

The guest speaker will be Rabbi Arthur J. Lelyveld, rabbi of Fairmount Temple, in Cleveland, Ohio, where he succeeded the late Dr. Barnett R. Brickner in October, 1958.

Ray D. Wolfe, chairman of the nominations and arrangements committee, noted that since Rabbi Lelyveld was general chairman of the 1963 Cleveland Jewish Welfare Fund Campaign, and is a co-chairman of the Board of Trustees of the Cleveland Jewish Community Federation, "he is well-qualified to talk to us about the Jewish community and our own roles in keeping it strong and vital."

A native of New York City, Dr. Lelyveld was for ten years (1947-1956) National Director of the B'nai B'rith Hillel Foundations. From 1944 to 1946 he was Executive Director of the Committee on Unity for Palestine, and from 1956 to 1958 he served as Executive Vice-Chairman of the American-Israel Cultural Foundation.

Dr. SKLARE

Dr. Marshall Sklare, a well-known social scientist and director of the Division of Scientific Research of the American Jewish Committee, will speak during the first of a series of four luncheons, on Thursday, October 17 at 12.15 p.m. at the Primrose Club.

The series entitled "Personalities in Jewish Life," is being presented by the Leadership Development Program of the United Jewish Welfare Fund as part of a continuing schedule of activities for those who have successfully completed the Program. Featured will be four men who have achieved distinction in their chosen professions and have made a significant contribution to Jewish life in North America.

Dr. Ralph Halbert and Herbert H. Solway are co-chairmen of the Program.

Marshall Sklare

Arthur Lelyveld

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SENSATION IN AMSTERDAM

RABBI ATTACKS BUBER

AMSTERDAM, (JCNS) — While Professor Martin Buber was "a gifted Jew with a strong sense of religion", he had not accepted the religion of Israel and it was for this reason that Orthodox Judaism rejected him.

This is the view of Dr. A. Schuster, the Ashkenazi Chief Rabbi of Amsterdam, writing in the latest issue of the congregation's journal.

Rabbi Schuster went on to make the point that although Buber claimed to interpret Hasidism to the Western world he had been without influence upon Jewry itself. Buber had disregarded one of the most essential elements in Hasidism — its unconditional adherence to the Torah.

Furthermore, declared the Chief Rabbi, the essential relationship between Judaism and God was not "I-Thou", as Professor Buber claimed, but "We-Thou", in which "We" consisted of the Jewish people in its collectivity. The individual spoke to God as a member of this collectivity and gave it pride of place. Buber, however, gave centrality to the individual.

Professor Buber had also departerd from the basis of Judaism by describing as incorrect interpretation of the Divine Will those injunctions of the Torah which he could not accept.

TRIAL ON OCTOBER 15

TEL AVIV, (JONS)—The Jerusalem Magistrate, Elazar Halevi has decided that the trial of the 104 yeshiva students who participated in the anti-missionary demonstrations in Jerusalem last fortnight, will be held October 15.

Mr. Samuel Bronfman reports on Canada-Israel Development Ltd. progress.

Montreal, (CJN) — Samuel Bronfman, President of Canada-Israel Development Ltd., announced at the Annual General Meeting recently held here, that it had been decided to declare an interim dividend of $20. — per unit.

During the past year, shares issued and fully-paid up had increased from U.S. $863,500 to U.S. $1,499,300.00. Subscriptions to shares totalled U.S. $2,492,000. Mr. Bronfman reported that the Company had diversified its portfolio during the past year and all the investments made had shown considerable growth and could be realised as substantial capital gains. The Company is now considering a number of attractive investment proposals connected with the long-term development of the Israel economy, which is expanding at a rapid rate. In 1962, the gross national product grew by approximately 12%.

Jack Brin, the General Manager of the Company, is now resident in Israel, and is able to supervise investments and seek out new opportunities. It is to be hoped that in the next year, a substantial sum of shares will be sold, so that the Company will be able to continue its expansion program in the dynamic Israel economy.

The following Officers and Directors have been elected for the coming year: Samuel Bronfman, President, Montreal; Lawrence Freiman, Vice-President, Ottawa; Saul Hayes, Q.C. Secretary, Montreal; William Gittes, Treasurer, Montreal; John D. Fienberg, Vice-President, Toronto; Mark A. Levy, Vice-President, Toronto; Sigmund Beckow, Montreal; Alexander Betcherman, Ottawa; Joseph N. Frank, Montreal; Mitchell Franklin, Saint John, N.B., Irving Oelbaum, Toronto; Arthur Pascal, Montreal; Maitland Steinkopf, Q.C. Winnipeg; Ray Wolfe, Toronto; Jack A. Brin.

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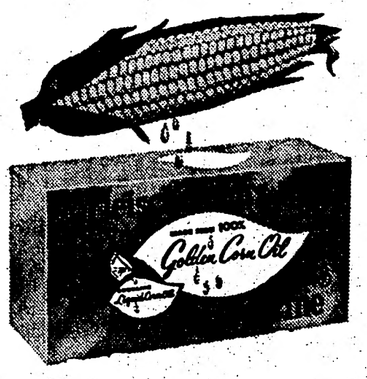

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HUMAN RELATIONS

Ex-Prodigy

DR. ROSE N. FRANZBLAU

QUESTION: My sister, 52, a former child prodigy-poet, never finished college, never married. My mother, a dominating matriarch, was a college professor in English. When mother died, five years ago, she left my sister everything, mostly a good collection of antique furniture.

I escaped early and made my own profession and life. My sister and I were never close, but now are on rather friendly terms. I am 54.

My sister is a careless housekeeper and a hopeless money manager. She projects onto me the dependence (chiefly financial) which she had on Mother, whom I resemble in many ways. She has "panic-sold" many of the family antiques for practically nothing. She's asked for sizeable amounts on occasion, which I wouldn't have given even if I could have. My concern about her is frankly self-protective.

She turns down any suggestions I make about getting a better job. She is an assistant in a gift shop, but takes home only $40 a week. She applies for jobs, for which she can't possibly qualify, and gets "so sorry" letters. Because of my work, I know several good pastoral counselors, but she claims she's an agnostic and doesn't need the church. Suggesting psychiatric help would cause even more damage.

ANSWER: Despite all your success and happiness, you are still the child your mother by-passed for her younger daughter, the genius. Your mother looked to her to achieve literary acclaim, and fulfill, though vicariously, her own frustrated dreams.

Like so many other talented youngsters, she may have been pressured by premature training and too great expectations. She probably felt that it was her talent, not herself, that was appreciated.

But even though the child prodigy never lived up to her potential, she continues to act the role. Your sister still hopes that by remaining a child she also will remain a prodigy. To become independent and to behave responsibly would mean to renounce this fantasy.

Considering all that you were denied as the older daughter, you are really being very considerate and mindful of your sister.

* * *

Having avoided reality for so long a time, she cannot be taught to face it all at once. She would naturally fear counseling, especially since it involves some examination of her feelings and emotions. More than anything else, she does not want to give up the dream world she has built for herself. She is an agnostic because, as she sees it emotionally, the first god in her life, her mother, let her down.

Perhaps your sister would agree to go for vocational, if not for psychological guidance. There her capabilities and all the positives would be assessed. Attention would then be given to her strengths, and any advice offered would be based on these rather than on her weaknesses.

Make your suggestions gently and give her time to absorb them. She may then surprise you, begin to function at a higher level than you had hoped for and then suddenly ask for the name and address of the agency where she can get this help.

PLANNING FOR FOUR MILLION

TEL AVIV (JCNS). — Israel's population will have reached 4,000,000 by 1978, according to Israeli Government estimates, and a 15-year plan to disperse the country's inhabitants more widely has been drawn up.

Disclosing this, Mr. Joseph Almogi, the Minister of Housing and Development, said that the aim was to have 40 per cent of the population living in Galilee and the Negev. To this end ten Negev cities and towns would be enlarged, including Beersheba, Yeruham, Mitzpe Ramon, Ein Yahov, Dimona and Elath. Also to be enlarged are three more towns due to be built in the near future — Bsor, Tsichor, and Nitzana.

The development of the Negev would be hastened, said Mr. Almogi, by the extension of the railway from Beersheba to Oron, where a phosphates plant will go into production next year. Also, an international expert committee would soon start planning and survey work for the projected railway to Elath.

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NOTICE TO MEMBERS*
OF THE
United Jewish Welfare Fund of Toronto
The 26th Annual Meeting of the United Jewish Welfare Fund of Toronto will be held on Wednesday, October 23 at 7 P. M. in Beth Tzedec Synagogue, 1700 Bathurst Street, Toronto, Ontario.
ALBERT SHIFRIN, Q. C.
Honorary Secretary
*Contributors of $10 or more to the United Jewish Appeal of Toronto are voting members of the United Jewish Welfare Fund of Toronto.

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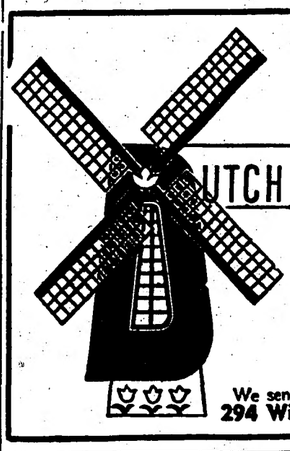

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NEGEV DINNER LEADERS. A meeting to formulate plans for Toronto's Negev Dinner in honor of Wilfred Gordon, Q.C., which will take place on December 4th, was held recently at the home of Morry Wingold, chairman of the dinner. Fund raising activities for the affair, it was revealed, are running much in advance of previous years. On photo above are shown (from left to right): Ben Bibeck, co-chairman of the souvenir program; Morry Wingold; Jack Ross. The photo (bottom) depicts co-chairmen of the organization (from left to right): Rabbi Solomon Spiro; Victor Gibion; Hymen Bergmen; S. Himel; J. Adler.

DAY BEFORE

By RUTHIE

We had a wonderful Sukkot. But, oh boy, you should have seen our EREV YOM TOV (day before the holiday).

First of all, I was on Ned's neck all month long to have the sukka put up a little ahead of time, to enable me to do something. Result — two days before the holiday, two men appeared at five in the afternoon, just after a heavy rain. And, 11 p.m., the S'HAKH (branches for the roof) arrived.

So go do something EREV YOM-TOV. I figured, to heck. Let my spouse fly a kite. I was busy with the kids, cooking, washing and ironing enough underwear to last through the week — let him FER-DRAY (twist) his own head a little too. He wants to eat in a sukka? Let him fix it up.

* * *

Next morning, Ned left for work with the parting words,

"Don't worry, I'll be home in time to arrange everything."

I merely shrugged. But I was seething inside. no anything. I should worry, I told myself. I could

It was two o'clock, three, then four. No husband, BASHTAY (endure) eating inside.

every kind of fruit, flowers, candy, streamers.

At four-ten, my darling came home — loaded with

"So late!" I screamed. "Only two hours to go, and nothing done."

"Dont worry. Take it easy. I'll hang up everything."

* * *

It was twenty minutes later, and awfully quiet. Heck, I knew I was putting my foot into something. Any way I checked the roast in the oven and went outside just to see what gave.

There stood my energetic husband squarely in the middle of the sukka, gazing up.

"You have a ladder, maybe?"

"Hm-m-m," I icily replied, "you're married some twenty years, and you ask if there's a ladder. You know where the cellar is? So go get it."

Ten minutes later, I brought it up myself. Ned was busy chewing his cigar and contemplating the corners where he could drive a nail.

Meanwhile the kids wrapped the fruit and candies in colored tinfoil and tied strings around them. And while daddy was still in deep thought, we strung them up.

Suddenly my hard worker came to life. "The light, the light. How will we get it up?"

"Like last year, brain. Connect it to an extension cord in the house and bring it out, through the window."

NU, that was something to see!

A week before, we had the outside of the house painted. The windows were stuck and, try as hard as we could, they were impossible to open. I pushed from inside, the children pulled from outside. No dice. Ned did his bit by giving orders, or supervising, as he put it.

"Push this way, pull that way."

Finally Anne came up with a brilliant idea: hang up flashlights. They work on batteries, so we'd have nothing to worry about.

No sooner said than done.

Yes, Ned contributed his share of work by nodding approval.

* * *

My dearly beloved spent three days sleeping, recuperating from the ordeal.

Please God, next year the same.

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MAINLY ABOUT WOMEN

By ESTHER ZELDIN

●Dr. Ben Schlesinger, assistant professor of the School of Social Work, University of Toronto, will be guest speaker at the opening meeting of Toronto Section, National Council of Jewish Women, on Thursday, October 17th, at 12:45 p.m., in Holy Blossom Temple.

The program will include an outline of the Volunteer Service Bureau by service members.

Head table guests will include: Dr. Schlesinger, Mrs. Newton Zemans, national president; Mrs. Harold Lorie, honorary national president; Mrs. Barney Morris, president, Toronto section; Mrs. Louis Litwin, vice president, services; Mrs. Morris Vigoda, vice president, public relations; Mrs. Harold Strom, vice president, thrift shop; Mrs. S. S. Berlin, past president; Mrs. Barney Goldhar, past president; Mrs. Benson Orenstein, chairman of volunteer service bureau; Mrs. David Kushnir, donor chairman; Mrs. Edwin Pivnick, representative to United Nations Association; Mrs. Ben Rogers, director of scholarship committee; Dr. Reva Gerstein, house coordinator; Mrs. Gwen E. Richardson, volunteer Bureau Social Planning Council; Mrs. W. G. Kingsmill, Junior League; Mrs. I. Bolgon, recording secretary.

* * *

● The Women's Auxiliary, Jewish Home for the Aged and Bayerest Hospital, will hold its opening meeting at the Home on Wednesday, October 16th, at 1:15 p.m.

Guest speaker, Mrs. J. J. McHale Jr., president of the Ontario Society on Aging, will deliver an address on: Your Pattern For Living.

* * *

● Members of Mizrachi-Hapoel Hamizrachi attended a social evening recently in the Shaarei Tefillah Synagogue, Rabbi N. Rabinovitch, spiritual leader of the Clanton Park Congregation was guest speaker. Toronto Council president, Ruth Chesley, conducted the meeting.

● A satirical revue highlighted the Holy Blossom Sisterhood's October meeting.

The skit was written by Elaine Newton, directed by Phyllis Weisfeld, produced by Bryna Freeman and featured: Addy Fine, Donna Glicksman, Helen Lyon, Reta Rosenberg, Fina Fishbein, Chickie Loftus, Bea Rosenberg and Judy Simmonds.

* * *

● Ziporah Chapter, No. 1056 of B'nai B'rith, held its first general meeting in the home of Mrs. H. Shulman.

The current State of Israel Bond campaign was discussed by Mrs. H. Pachter. A crash membership campaign under the chairmanship of Mrs. S. S. Berlin is contemplated.

● Chana Szenes Chapter of Hadassah will hold a Simhat Torah ball on Saturday, October 12th, in the North Bathurst Talmud Torah.

Guests of honor will be the Hon. Allan Grossman, M.P.P., and Mrs. Allen Small, president of Toronto Hadassah.

● Plans for the October 24th meeting of the Beth Sholom Mildred Arnoff Memorial School were finalized by executive members at a meeting in the home of Mrs. Murray Shaw.

● A luncheon meeting was held by Rokeah Pharmaceutical Association, Ladies Auxiliary, in the home of Mrs. S. Pollock. Mrs. L. Sher presided. The luncheon was highlighted by a charm school representative who discussed: Grace — Posture — Makeup — and Charm

On November 2nd, the auxiliary has scheduled its annual dance. Mrs. I. Kreidstein is convener.

* * *

● Rabbi Benjamin Hauer discussed, Biblical Mothers, at the initial meeting of the Beth Torah Sisterhood. The Rabbi was introduced by Mrs. Abe Levine.

On Saturday, Novembers 23rd, the sisterhood's annual dance will take place in the North Bathurst Talmud Torah.

Conveners are Mrs. Jack Hauer, Mrs. Allen Zender, and Mrs. Mark Goldenberg.

The meeting was conducted by Mrs. Allen Zender.

* * *

● Karen Hatarbut Ulpan will commence adult Hebrew classes on November 5th in the New Zionist Center.

Plans for the forthcoming season were discussed by committee members under the chairmanship of Robert B. Eisen.

Reports were heard from: Alec Chernick, chuggim (conversation groups); Mrs. S. Salutin, membership. Present were: Ruth Brodsky, Ethel Spindle, Mrs. Albert Zimmer, Mrs. David Gould and Abe Richmond.

* * *

● A tea in aid of cancer research was tendered by Sinai Service Group in the home of Mrs. Benjamin Walker. Guests were received by Mrs. Louis Tanz, president, and the hostess, Mrs. Walker.

Presiding at the tea table were: Mrs. A. B. Bennett, Mrs. Jack Berger, Mrs. Percy Dolgoff, Mrs. Harry Eisen J. Mrs. Irving Gold, Mrs. William Gordon, Mrs. Louis James, Mrs. Morris Kaufman, Mrs. Barney Morris, Mrs. Samuel Rosenberg Mrs. Allen Small, Mrs Samuel Shendroff, Mrs. Morris Till and Mrs. Morris Watkins.

* * *

● Beth Torah Sisterhood held a children's Simhat Torah party on Thursday, October 10th

Other future projects include a rummage sale on October 16th.

On October 20th, the Sisterhood will resume serving breakfast at the Brotherhood Sunday breakfast meetings. Mrs. Blum is chairman of the committee.

* * *

● An art display will be featured at the annual tea sponsored by Ben Gurion Club, Pioneer Women, in the home of Mrs. Arthur Rose on Sunday, October 13th.

Conveners are Teme Greenberg and Shirley Train. Participating artists are Jack Gemeiner and Harold Rubin.

* * *

● China in the World of Today was the topic of Dr. James G. Endicott's address at the September meeting of the New Fraternal Jewish Association.

● More than $53,000 was pledged by members of Pioneer Women at a State of Israel Bond meeting in Holy Blossom Temple.

Guest speaker was the 1st national president of Pioneer Women, Mrs. Israel Goldstein of Israel.

The program featured singer, Esther Ghan, who rendered a medley of Hebrew and Yiddish selections. She was accompanied by pianist, Sarah Barkin.

Head table guest included: Mrs. Irving Posluns, chairman, Women's Division; Mrs. Morris Zweig, campaign vice chairman; Mrs. Frances Bernard, director, Women's Division; Mrs. H. Wasser, Mrs. M. Cornblum, pioneer Women Israel Bonds co-chairmen; Mrs. M. Leroy, Council president; Mrs. Wm. Eisenberg, Mrs. H. Barkley, Council vice presidents; Mrs. M. Israelson, Council Advisory Board member; Mrs. Goldstein.

Prior to the meeting, Mrs. Cornblum tendered a dinner reception in her home in honor of Mrs. Goldstein. Guests included executive members of Pioneer Women and the Women's Division, State of Israel Bonds Organization.

* * *

● The Adath Israel Sisterhood will hold its Torah Weekend from January 31st until February 1st, 1964. Dr. Evelyn Garfiel of New York will be guest speaker.

Various sisterhood activities were discussed at a recent board meeting conducted by Mrs. Samuel T. Warren.

Reports were delivered by: Mrs. Harold Wolfman, tea; Mrs. Edwin Hyde, Israel Bonds; Mrs. Harry Weinberg, membership; Mrs. Harry Soloman, donor; Mrs. Henry Rosenberg, Canadian public affairs.

The D'var Torah was delivered by Mrs. M. Nixon; minutes by Mrs. A. Collis; correspondence by Mrs. S. Shaine; and a treasurer's report by Mrs. Ben Caplan.

Mrs. Henry Weinberg announced that the Friendship Night sponsored by the Conservative sisterhoods will be held on October 23rd in the Beth Am Synagogue.

* * *

● Mrs. D. Waltman tendered a dessert-luncheon for members of Golda Meir Club, Pioneer Women.

This gathering, presided over by Mrs. Sol Spivak, initiated the resumption of the group's activities.

Reports were heard from: Mrs. Rose Ducove, Israel Bonds; Mrs. Ray Shapiro and Mrs. Ducove, convention; and Mrs. Mannie Israelson, "Adopt-A-Child" project.

Contribution of $300 will help support and educate a child in Israel for one year. Mrs. Waltman pledged this amount for the "spiritual adoption" of an Israeli child.

* * *

The Mother's Association of the Eitz Chaim Schools regret the following patronesses were not included in the patroness list printed on the invitation for the October 6th Tea —

Mrs. H. LANDAU, Mrs. M. LEBOVIC, Mrs. M. KAPLAN, Mrs. P. KURTZ, and Mrs. Z. Posner.

Sunday is Funday at Shopsy's

It was a memorable birthday party for Karen Golda Climans, 4 yrs. old who celebrated in a big way with her friends at Shopsy's Delicatessen Restaurant last week. Topsy the Shopsy clown, who was there to entertain the children with his friend Charlie, and to hand out comic books and prizes to the young fry.

For reservation phone: EM. 6-5401

VERWOERD ATTACKS ISRAEL

PRETORIA, (South Africa), (JCNS) — If Israel experienced difficult times, she should not seek South Africa's friendship, Dr. Hendrik Verwoerd, the South African Prime Minister, told a meeting of his constituents at Heidelberg, in the Transvaal, some 45 miles from Johannesburg.

Describing Israel's decision not to replace her Minister in Pretoria as "a slap in the face for South African Jews," who had gone out of their way to "help their mother State," Dr. Verwoerd said that they did not deserve such treatment.

Nevertheless, he continued, there should not be any anti-Jewish feeling in South Africa as a result of any action of "the present Israeli Government," since South Africa's Jewish citizens had "proved, time and time again", that they did not approve of the attitute of the Israel Government.

Engagements

SALSBERG - GRUBER — Mr. & Mrs. Leon Gruber announce the engagement of their daughter, Edith Claire to Barry Salsberg, son of Mr. & Mrs. Samuel Salsberg.

Births

COHAN — Harold and Cherry are proud to announce the arrival of a daughter, October 3, 1963, at Women's College Hospital. First grandchild for Mrs. A. Cohen and Mr. and Mrs. J. Smith; first great-grandchild for Mrs. P. Richards, Mrs. L. Cohen and Mr. and Mrs. A. Bezer.

LEVINE — Rochelle and Jim are overjoyed at the birth of another son, October 6, 1963, with the helpful assistance of Dr. Sidney Tobin, at New Mount Sinai Hospital. Proud grandparents are Mr. and Mrs. Theodore Kumer and Mr. and Mrs. Harry Levine.

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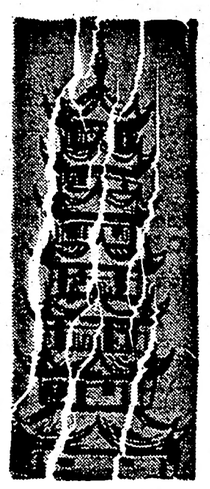

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● **Billy Rose** has relinquished the producing rights to the Deputy, **Rolf Hochhuth's** controversial drama that attacks **Pope Pius XII** for his purported failure to denounce Hitler's massacre of the Jews. Mr. Rose said that **Herman Shumlin** took over the rights last Wednesday. The Deputy has Mr. Rose's blessing. "This play gives voice to a moment of truth which everyone should hear. If the theater that bears my name becomes available, I shall be glad to have The Deputy play there."

● **Earl Wilson** says that anybody who thinks the younger generation isn't creative should watch a teen-ager build a sandwich.

● **Bernard Baruch**, who took the serum-injection treatments from **Dr. Nihans** in Switzerland, sent two American doctors there to study the process and introduce it in America. **Noel Coward** took the injections, containing some sheep extracts, and sent reports to his friends: "I've Got Ewe Under My Skin." **Howard Kurnitz**, Coward's collaborator on The Girl Who Stayed for Supper (at Toronto's **O'Keefe Center** for three weeks starting coming week), says he doesn't need the injections: "Let the show be a hit and then watch the years roll off me."

● **Melissa Montgomery**, 15-year-old daughter of singer **Dinah Shore** and her former husband, actor **George Montgomery**, is in fair condition in hospital in Palm Springs following an automobile accident. She suffered cuts, bruises and a broken ankle. Her mother has an adjoining room.

● London ballet lovers have won a victory over real estate developers who want to build apartment houses in the gardens where **Anna Pavlova** had her famous "Swan Lake". A borough council ruled that the gardens should be "retained in their original condition, free from any extensive development". This is what Pavlova had demanded. She lived on the site from 1913 to 1931, entertaining celebrities around the lake she built and stocked with swans to remind her of her great triumph as The Dying Swan.

● At a New York nightclub, the chic vegetable dish is: baked potato with sour cream and herring, $12 per potato. A Yiddish dish with champagne pocket.

● **Hal March** is being considered for the role of **Nickey Arnstein**, the late **Fanny Brice's** husband, in "Fanny".

● The Mayor of Eilat, seaport in Israel, boasts: Eilat is the only place in the world with an air-conditioned jail that serves kosher food to all prisoners.

● **Lena Horne**, beautiful sepian actress-singer-charmer, says she could have gotten an apartment in an exclusive New York building despite the fact she's a Negress, but for her husband, **Lennie Hayton**, who is Jewish.

● **Phil Silvers**, TV's funnyman, began learning his antics at the age of 7, when he sang on street corners. He had his first audience as a professional at 14 when **Gus Edwards**, impresario of children's shows, put him in a School Day Review at the Palace.

● **Eleazer Lipsky** is working on **Anthony Quinn's** next film. Among others he penned the script for Kiss of Death.

A TOAST — Jose Ferrer and Florence Henderson star in The Girl Who Came To Supper, beginning Tuesday, October 15th, at Toronto's O'Keefe Centre. The hilarious musical will be seen here for three weeks.

THEATRE HI-LIGHTS

● From Boston's Colonial Theater, The Girl Who Came To Supper arrives at the **O'Keefe Center** on Tuesday, October 15th, for three weeks. The musical, based upon the story of the sleeping prince, is produced by Herman Levin, with music and lyrics by Noel Coward. Joe Lavton is director and choreographer.

The Girl Who Came To Supper revolves around the hilarious chain of events touched off by the meeting of Mary Morgan, American chorus girl, and the Grand Duke Charles, Prince Regent of Carpathia, in London for the coronation of H. M. George V. Smitten by the lady, the Grand Duke arranges a private supper party for two at his embassy, where Mary violates every rule of protocol and nearly unhinges the collective minds of Britain's Foreign Office. Jose Ferrer and Florence Henderson star, with Irene Browne heading the supporting cast. Playing also are Tessie O'Shea, Roderick Cook, Sean Scully, Tracy Rogers, Chris Gampel, Lucie Lancaster, Peter Pagan and Carey Nairnes.

● On Friday, October 18th, Juno and the Paycock opens at the **Crest Theater** as one of three fall repertory productions. The other two plays are: Of Mice and Men, opening on Tuesday, October 22nd; Born Yesterday, starting on Friday, October 25th.

RECIPE OF THE WEEK

BEEF STEWED WITH PRUNES

2 lbs. brisket of beef
1 onion, minced
1 lb. potatoes
1 lb. large prunes
Cold water
½ teaspoon salt
¼ teaspoon cinnamon
½ cup honey or dark brown sugar

Sear the meat on all sides in a large, heavy saucepan. When meat has been browned, add a little oil if the meat has not yielded enough fat, and add the minced onions. Push meat to one side in pan, while stirring the onions so that they saute gently without browning. When they are tender, add pared potatoes — whole if they are small new ones, or cut in half-inch cubes if they are larger. Also add prunes and enough cold water to cover all the ingredients. Simmer, uncovered for nearly an hour. Add salt, cinnamon and honey, keep heat very low, tilting the lid a little, so steam can escape. Continue to cook, at a very slow rate for nearly another hour. Serves 6.

PHILATELIC JOURNAL PUBLISHED

The first issue of the Judaica Philatelic Journal was published on the eve of the New Year. Much to the delight of stamp collectors the world over, the periodical will appear monthly, with new information as well as articles on interesting discoveries and subjects.

For those desiring to subscribe, the Judaica Philatelic Journal may be received through membership in the Judaica Philatelic Society, at four ($4.00) dollars for the first year's dues which terminates December 31, 1964.

Information may be obtained by writing to:

Judaica Philatelic Society, 559 Beach 130th Street, Belle Harbor, New York (USA).

— Keep Smiling —

AN ENEMY YET

Gruenfeld, a Jewish refugee, was on a streetcar in Amsterdam, where he overhead two Germans discussing Hitler.

"Do you know", said one of them, "Hitler is not as bad as his enemies make of him. The trouble with Hitler is that he is his own worst enemy."

"Not while I am alive!" shouted Gruenfeld.

* * *

SUPERFLUOUS

Two Jews were walking on a main thoroughfare in Berlin. They saw a sign on one of the buildings: "GESTAPO (Secret State Police) DEPARTMENT: POSITIVELY NO ADMITTANCE."

"Look at this sign," whispered one to the other. "And if admittance were permitted, do you think I would walk in?"

* * *

CHARITABLE

Ike: You know Sol Zaritzky, don't you? Well, he placed me on my feet again.

Mike: Is that so? Has he suddenly become philanthropic?

Ike: Not exactly. You see, I owed him money and he took my car away. So now I am forced to walk.

* * *

IT FIGURES

Sol Cohen called the telegraph office and asked the operator to take a telegram to Pottawatomie, Indiana.

"Please, spell it," asked the operator.

"Listen, now, miss," replied Sol. "If I knew how to spell it, I would not send a telegram. I would send a letter."

Canadian Panorama

BY MORDECAI HIRSHENSON

THE BIBLE AND MISCEGENATION

Ex-president Harry S. Truman has expressed himself as opposed to interracial wedlock (or as he puts it: "that awfully long word, miscegenation") because "the Bible is against it." "Read your Bible" he says "and you'll see it".

Where, Mr. Truman? Moses married a Kushite woman (the Biblical term for a black Ethiopian). This writer has asked Biblical scholars, Jewish and Christian; and they know of no such Biblical injunction. There were tabus set up by Ezra and Nehemiah against inter-marriage outside of the faith but this is a different kind of prohibition.

Perhaps Mr. Truman will mention his chapter and verse.

ANGLICAN LAYMAN OPPOSES SCHOOL RELIGION

From the most unlikely place — the official organ of the Anglican Church in Canada — comes a complaint against religious education in the public schools. Arnold Edinborough, who writes a colum in the Churchman, called "A Layman looks at our World", entitles a recent column, "Religious Education — Where?" and this is what he has to say:

". . . With the increasing pressure of living in even tighter urban agglomerations, with the ever-increasing speed of technological change, is there anything that we, as parents and tax payers, can teach our children which will be as valid in the year 2000 as it is in 1963?

"The answer, of course, is yes. The eternal truths of justice, human dignity, morality and social behaviour never change, though attitudes towards the many, Certainly no believing Christian would deny that a faith in Christ will be just as potent and overriding a motive power 2000 years from now as it is today.

"A TOTALLY WRONG INFERENCE"

"The inference often drawn from this is that we gion in the schools. May I, should therefore teach reliwith deference, suggest that this is a totally wrong inference?

"In the first place, when people say they want religion taught in the schools, what they really mean is that they want Christianity taught in the schools. If I were a Jew, a Buddhist or a Muslim I should resent this, even if I were a member of a Society such as Canada's, in which by far the largest majority of people nominally, if not actually, Christian.

But even as a Christian I resent the attempt to get Christianity taught in the schools.

RELIGION A COMPLEX THING

"In the first place, the teaching of the Christian religion is a highly complex business. Anyone who attended the Anglican Congress knows that Christianity is undergoing a serious re-thinking by some of its most serious practitioners. Are we therefore to teach the mystical Christianity which is so apparent in the New Testament, or are we rather to teach the secularized Christianity which Tillich, Bonhoeffer and Bultmann expound? Are we, in other words, to put the Bible in the hands of the kids in public school, or a watered down and simplified version of Honest to God?

"Many of the delegates to the Anglican Congress — the majority, I think — would want a blend of both, and does any reader honestly think that such a blending could be done by a person with a high school graduation diploma and two years in teachers' college?

Second, the attitude of the parents is of extreme importance. Can a public school teacher take it upon himself to interpret the Bible (or the Bishop of Woolwich for that matter) to children who, in the same class, may come from devout Christian homes, agnostically materialistic homes, militantly atheistic homes, or — most difficult of all — broken homes?

THE CHURCH HAS FAILED

"Third, the Church itself has almost failed in its attempts to teach the younger generation. In Canada particularly there is such confusion amongst even Anglican churches that it would be difficult to find a common denominator of religious Education practice.

Some churches segregate their children into Sunday schools, where somewhat sentimental services are provided, followed by an activity time, in which children colour pictures or write simple accounts of the Flood. Other churches ask their children to come into the main service for the first part of the Celebration, and then banish them before the rector gives his sermon.

"Yet other churches have family services at which even babes-in-arms are taken up to the Communion rail.

"The Anglicans are not alone in their confusion as to whether we are instructing children in the liturgy, the faith or the organization.

TEACHERS CANNOT COPE

"How then can teachers in public school possibly cope with religious instruction?

"If children are to be taught the eternal Christian truths, they must be taught by their parents, by their parish priest and by the combined efforts of both in religious schools which are worthy of both parts of that name.

WE ARE HALF-HEARTED

"Our present preoccupation in Canada with teaching Christianity in public schools is not an indication of our overriding Christian concern, but rather a telltale mark of our own halfhearted approach to what religion is and what the church should do.

"Pray God that we don't ever ask the State to take over our own responsibilities as Christians. But that is, in fact, what we do when we ask for public instruction in religion."

NINETY

Kingston, Ont. (CJN) — Mr. Isaac Cohen of Kingston, Ontario celebrated his 90th Birthday on the first day of Rosh Hashana.

For many years, he was active in the communal life of Kingston, having served several terms as a member of the Board of Education and as an Alderman. He is one of the founders of the Beth Israel Synagogue and was the President of its Congregation for many years. He was a Leader in the Zionist Organization and Hillel. A charter member of the Kingston Kiwanis Club and of the Kingston B'nai B'rith, Mr. Cohen has always been a staunch supporter of Zionist, Synagogue and other communal projects.

Mr. Cohen, in spite of his years, still takes a keen interest in communal and general affairs.

He has 3 children, 6 grandchildren and 2 great-grandchildren. His son Sheldon, following in the fine tradition of his father is himself the President of the Kingston Jewish Community, and both he and his wife Fanny, a daughter of the late revered Rabbi Jacob Gordon are widely recognized for their work and leadership over many years, in community and Congregation, as well as in civic endeavour.

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CANADIANS MEET WITH GENERAL DORI — Leading members of the Canadian Technion Society met recently in Chicago with General Yaacov Dori and other key members of the American Technion Society in order to chart the future progress of the Israel Institute of Technology — Haifa, Israel.
Shown above meeting with General Dori, extreme left, are: Eugene Stearns, National Vice President; Alfred N. Miller, President of the Montreal Chapter; and D. Lou Harris, National President of the Canadian Technion Society. All three are also members of the Board of Governors of the Institute. General Dori is now President of the Institute and will be remembered as the Chief of Staff of the Israeli armies during the war of liberation.

ADVENTURES IN THE FAR EAST

Simhat Torah In Thailand

by IDA G. COWEN

I flew to Bankok, the capital of Thailand. There the picture was surprising. No synagogue, no Jewish Club, no services, except on Rosh Hashana and Yom Kippur in a private house. There are some sixty Jewish settlers, mainly Sephardim. Most of the community, however, are temporary members, officials working for agencies of the United States Government.

Services this year were at the large home of Isaac Djemal, a Syrian Jew. In other years, services had been held at the home of Dr. Jacobsohn, an opthalmologist, who with his family, had trekked from Hitler's Germany to Ethiopia, to Israel, to India, to Burma, to settle down about twenty years ago in Bankok. Here he had also, for some years, served as honorary consul for Israel. Dr. Jacobson was present at this service, as was Israel's Ambassador Kidron and his family.

Present also was Mr. Gerson, a Russian Jew, who had come to Thailand "via" Shanghai about forty years ago. America's representatives included the wife of Lieutenant-Colonel Drucker, two girls from Massachusetts working in the United States Embassy, two men in high posts with American agencies, and a few tourists. Kol Nidre was chanted by Mr. Gerson.

In the morning, again a minyan was hard to assemble. Mussaf was completed by 12.30, and was followed by a four hour break. Neila was interrupted for a while to await the coming of darkness and the end of the Day. Then all of us, tourists as well as residents, broke the fast together sitting down to table on the terrace of Mr. Djemal's house. The meal was a community affair, the women providing it. Even shtrudel was on the menu —banana shtrudel because apples do not grow in Thailand. The host served Arab delicacies.

Pleasant as was the occasion, I could not help again thinking what of the future for these Jews and the generations to come in Thailand?

The first evening of Succot found me with the Jews of Burma in the large, imposing synagogue on 26th. Street in Rangoon. This hundred-year-old building has a marble floor, hanging lamps, a ceiling carved in wood with designs of the Magen David. The reading desk in the centre was surrounded by a metal railing also bearing the design of the Magen David. While we waited for the ten men to arrive, I was shown the proud possession of the community—thirteen Sifrei Torah, all encased in silver. Once the ark had enclosed one hundred Sefarim, but as the community dwindled—now only twenty-five families are left—the Scrolls were dispatched to growing communities, chiefly in Israel.

I went on to Calcutta in time to spend the closing days of Succot there. On the surface there seemed to be a thriving Jewish life—a community of a thousand Jews, synagogues, rabbi, a Jewish Day School, adult classes and organisation activities.

FIFTY SCROLLS

Rabbi Ezekiel N. Musleah, of the Magen David Synagogue, the largest in Calcutta, was graciousness itself. He is a descendant of Salah Ben Joseph Musleah, who was President of a Baghdad yeshiva. The family, now in Calcutta for six generations, left Baghdad in 1820. The rabbi himself is a graduate of the Jewish Theological Seminary of New York. Kiddush in his succah was long to be remembered.

Simchat Torah at the Magen David was a glittering occasion. All of the Sifrei Torah—over fifty in number —were taken out from the ark, and made a brilliant display as they stood in their silver casings in a semi-circle around the pulpit. The coverings of each Scroll, embroidered or of richly woven textiles, hanging down from the women's gallery or covering the columns of the synagogue, made one think of the days of knighthood when banners were on display. Following the service, an auction was conducted in Arabic for the privilege of carrying one of three Sifrei Torah on the synagogue circuits for the Hakafot. The women, on the night of Simchat Torah were allowed on the main floor of the synagogue, and helped make the occasion a colourful one—some in western garb, some in vari-coloured saris, one in white satin Punjabi trousers topped with a white bouffant dress.

All through the evening, the women kept streaming to the pulpit, making the rounds from one end to the other, kissing each Torah in turn. The children, too, in their embroidered or velvet skull caps, performed this mitzva. It was as if a chorus kept moving across the rear of the stage of a theatre. After the seventh circuit of the Sifrei Torah, and with the greeting of "l'shonim rabbot," we left the synagogue to be met on the street by a swarm of rickshaws whose drivers had gathered in anticipation of holiday business.

NO FUTURE

On the following Saturday night, I attended the annual Simchat Torah ball held by the Judean Club with rooms in one of the poorer sections of the city. Portraits of Theodor Herzl and Lady Ezra, benefactress of the community, decorated the walls. The highlight of the ball was the selection of a "Queen" from among the unmarried young women. Tradition has it that each "queen" will be married in the year following her selection.

Not far from the Judean Club headquarters was the home of Rahma Luddy, a charming, sensitive woman of thirty who is the devoted principal of the Jewish Girls' School—a day school where boys, too, are accepted in the lower grades. Here the pupils receive a Jewish education in addition to their secular schooling, which carries them through the high school grades. But times are changing, and it is not fashionable now-a-days in Calcutta for the former graduates of the school to send their children to be educated in the Jewish Girls' School, with the end result that the majority get no Jewish training.

Nor does it augur well for the future of the community when one learns that over half the Jews in Calcutta do not maintain themselves economically but live on doles distributed from charitable bequests.

The synagogue was thronged on Simchat Torah night, but Rabbi Musleah told me that each year a hundred Jews emigrate, mainly to Israel or England or Australia. With the community now numbering a thousand, the time does not seem far distant when the Calcutta community too will have to search for "the tenth man."

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Abbi Ben Ari

ZIONIST SEMINAR: Mr. Abbi Ben Ari, assistant director of the Israel Government Tourist Corporation in New York, will be one of the featured speakers at the seminar arranged by the Zionist Organization of Canada, Central Division, during the Thanksgiving Day weekend, October 11th through 13th, in Niagara Falls.
At the dinner session on Sunday, October 13th, Mr. Ben Ari will speak on the relations between the government of Israel and the Zionist movement. Other guests will include: Rabbi Dr. W. Gunther Plaut; Alvin B. Rosenberg, Q.C., past chairman of Toronto United Jewish Appeal and S. Robert Abrahami, Canadian representative of Rassco.
Mrs. Smolack, recording secretary of Toronto Hadassah and Professor J. B. Lightman of McGill in Montreal will participate in a panel. Mr. Julius Hayman, president of ZOC, Central Division, will speak at the opening session.
Mr. Max Goody is vice president in charge of education and program, Central division. Summations will be given by Messrs Harry Zifkin, Art Wintrob and David E. Newman, Q.C. Meetings will be chaired by: Messrs Mannie Brown, national chairman, information and education committee; Dr. Allan Small, president, Toronto Zionist Council; Con. Philip G. Givens, Q.C. Sunday dinner will be chaired by Robert H. Soren, national secretary of ZOC.

TORONTO JNF ELECTS NEW PRESIDENT

Over 100 representatives of 43 organizations and congregations in Toronto attended the JNF annual meeting which was held on Wednesday evening, September 11th, at the new Zionist Center, 188 Marlee Avenue.

At the meeting, chaired by Louis L. Lockshin, national secretary of the Jewish National Fund, Nat Hurwich was elected Toronto JNF president; Manny Rotman, Ontario JNF president.

Lt. Col. Joseph H. Getreuer, emissary from Israel, spoke about the recently initiated D'var Project.

The following received certificates of honor in recognition of devoted service to the Jewish National Fund during 1962: Beth Tzedec Synagogue (E. I. Shapiro, president; Dr. Stuart E. Rosenberg, rabbi) received by Lewis Field; Beth Sholom Synagogue (Wm. A. Crocker, president; David Monson, rabbi), by Jack Marcus; B'nai B'rith Coordinating Committee of Toronto (Eric Exton, chairman), by Harold Kay and Montague Raisman; Hadassah Organization of Toronto (Mrs. A. A. Small, chairman), by Mrs. Mannie Brown; Pioneer Women's Organization of Toronto (Mrs. Ruth Leroy, chairman), by Miss Bess Direnfeld; Mizrachi-Hapoel Hamizrachi Women's Organization of Toronto (Mrs. M. Chesley, chairman), by Miss Dora Margulies; Farband Labour Zionist Movement (Mr. Lipa Wise, chairman), by Lipa Wise; Toronto Zionist Council (D. A. A. Small, chairman), by Dr. A. A. Small; The awards were presented by John R. Devor.

Manny Rotman, elected Ontario JNF president.

Other officers elected were: Stephen E. Berger, Samuel Feldt, Hon. Allan Grossman, Philip Givens, Q.C., Robert H. Soren, honorary vice presidents; Morry Wingold, board chairman; Wilferd Gordon, Q.C., Ontario Foundation chairman; Rabbi David Monson, Toronto Foundation chairman; J. I. Oelbaum, honorary secretary; Nicholas M. Munk, treasurer; E. A. Goodman, Q. C., honorary counsel; J. R. Davor, Kalman Berger, co-chairmen of Speakers Comittee; Ben Biback, Moe Smith, co-chairman Public Relations; executive committee — Maurice Berg, Julius Hayman, Mrs. B. Hillman, Samuel Himel, Harris Lindsay; Louis Mayzel, Meyer Pollock, Alderman David Rotenberg, Morris Rosenberg, Saul Sigler, Nathan Silver, Dan Sloven, Julius Wiener, Harry Zifkin; honorary advisory committee — Rabbis Louis J. Cashdan, G. Felder, Joseph Kelman, David Monson, Albert Pappenheim, Jordan Pearlson, Dr. W. Gunther Plaut, Albert Raab, Dr. Stuart E. Rosenberg, Bernard Rosensweig, Erwin Schild, Dr. Walter Wurzburger, Stephen E. Berger, Senator A. Croll, Samuel Feldt, Meyer W. Gasner, Edward E. Gelber, D. Lou Harris, Dr. Samuel B. Hurwich, J. Irving Oelbaum, Julius Wiener, Morry Wingold.

The Women's Division is comprised of: Mesdames Mannie Brown, E. C. Direnfeld, Miss Dora Margulias, Mrs. H. Stain. On the board of directors are: S. A. Abella, I. W. Aufgang, Peter Brown, Louis Cappe, Mrs. Kate Devor, Louis E. Field, Lou Francoz, Mrs. A. Glass, Mrs. Wilferd Gordon, Alfred Green, Cyril Houser, Dr. Levi Jacober, J. P. Katz, Carl K. Keyfetz, Meyer Lebovic, Joseph Levine, Lazar Lifshitz, Julius Markus, Bernard Noyek, Manny Okrent, Saul Parnes, David Peters Q.C., Montague Raisman, Ralph Rotman, Sidney Silver, Frank Silverberg, Dr. A. A. Small, Mrs. A. A. Small, Rabbi Solomon Spiro, Joseph Starkman, Mrs. L. Sternberg, Mrs. J. Sugar, David Taub, Nat Teperman, Nathan Urbach, Samuel Urbach, Cudek Weinberg, Harry Weinstock, Lipa Wise, Sam Zale, Max Zaifman, Dr. Mark Zimmerman.

El Al: No Flights To S. Africa

TEL AVIV, (JCNS) — El Al flights to South Africa will be terminated before Kenya's independence, on December 12.

This is in accordance with Israel's support of sanctions against the Republic.

Although no mention has so far been made about maritime and other economic ties, it is expected that these too will be restricted.

Meanwhile, it is understood that Israel will oppose any attempt to expel South Africa from the United Nations, although she will support any other sanctions against the Union.

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U.J.A. CASH DRIVE BEGINS IN TORONTO

A campaign to convert 1963 United Jewish Appeal pledges into cash has been started under the leadership of John R. Devor and Samuel Zeldin, it was announced this week by Mark A. Levy, chairman of the United Jewish Appeal Administrative Committee.

"Although a total of more than $2,600,000 was pledged to this year's UJA campaign, we cannot consider this a successfully concluded effort until the pledges are paid," Mr. Levy stated. "The thousands of individuals in Toronto and all over the world who benefit from UJA proceeds cannot receive this help if promises made in the Spring are not fulfilled now."

Mr. Zeldin, who was host to a meeting of trades divisions leaders last week, said the need for cash payments on UJA pledges "is growing more acute every day, especially in Israel." He reported that the Israeli Government "has found it necessary to declare a state of emergency in the building and allocation of immigrant housing in view of the recent increase in immigration, and is looking into the possibility of using other housing now under construction for newcomers."

"It is reasonable to assume that this new flood of immigrants to Israel will stay the same and perhaps increase," he said, "and the costs of transportation, housing, food, clothing, schooling, employment and other necessities must be paid."

He urged contributors to the 1963 UJA campaign to pay all, or a portion of their pledges, immediately.

EMPHASIZE NEED FOR CASH. Samuel Zeldin, right, co-chairman of the 1963 United Jewish Appeal Cash Campaign, discusses follow-up work with Jeffrey Cohen, left, and Dr. Gerald Halbert, center, associate chairmen, at a meeting last week. John R. Devor also is co-chairman of the Cash Campaign.

TORONTO SYNAGOGUE NEWS

BETH AM

● The annual tea sponsored by **Beth Am Sisterhood** will be held on Sunday, October 13th, 2:00 p.m. **Dorothy Roher** is chairman.

● **The Men's Club** will hold its Thanksgiving fishing weekend October 12, 13, 14. **Harry Jaeger, Tiny Layefsky** and **Moe Yuchtman** are conveners.

● **Bea Polansky** is in charge of arrangements for the Junior Congregation Kiddush. **Sonia Voldimer** may be contacted for the Oneg Shabbat following Friday evening services.

● On Tuesday, October 15th, 8:30 p.m., the **P.T.A.** will have its first general meeting of the season.

SHAAREI SHOMAYIM

● **Brotherhood Breakfast club** of Shaarei Shomayim will meet on Sunday, October 13th, 9:40 a.m. Guest speaker will be **Rabbi Dr. Nachum L. Rabinovitch**, spiritual leader of Clanton Park Synagogue.

● On the same day, Sunday, October 13th, the **co-ed group** of Shaarei Shomayim will attend an all day youth conclave sponsored by **Yeshiva University Synagogue Youth of Ontario**, at Adas Israel Synagogue in Hamilton.

ADATH ISRAEL

● **Adath Israel Congregational School** is presenting Sukkot displays created by its students, in the auditorium of the Jewish Home for the Aged. Other projects during the year will include a concert, a year-round volunteer visiting service, a tour of the facilities and the study in the classroom of relevant passages from the Bible, Talmud and rabbinic sources on Gemilut hasadim and respect for elders.

HOLY BLOSSOM

● **Holy Blossom Temple Brotherhood** boasts of a membership of approximately 600, one of the largest brotherhoods to be affiliated with the National Federation of Temple Brotherhoods, Union of American Hebrew Congregations.

● Brotherhood's opening dinner meeting will take place on Oct. 22nd. **Professor John T. Saywell** of York University and **Professor Leon Dion** of Laval will be guest speakers for a lecture and dialogue on: Biculturalism in Canada. **Albert Rose** will be moderator.

CANADIAN COUNCIL, REFORM CONGREGATIONS

● **The Canadian Council of Reform Congregations**, a region of the **Union of American Hebrew Congregations** including **Holy Blossom Temple, Temple Sinai, Temple Emanu-El** (Toronto) and **Temple Anshe Sholom** (Hamilton), offers its Academy of Judaism Fall Term. Discussions on the following will be held: **The Jew and Prayer**, discussed by **Rabbi Jordan Pearlson**, Temple Sinai, Toronto; **The Prophet Jeremiah**, a study in prophetic agony, discussed by **Prof. Emil L. Fackenheim**, University of Toronto; **Jewish Folklore, Magic and Superstition**, discussed by **Rabbi Bernard Baskin**, Temple Anshe Sholom, Hamilton; **Jewish Mysticism**, a study of the doctrines of Kabbalah, discussed by **Rabbi Aaron M. Kamerling**, D.D., director, B'nai B'rith Hillel Foundation; **Basic Issues of Reform Judaism**, discussed by **Rabbi W. Gunther Plaut**, Holy Blossom Temple, Toronto, a discussion of Rabbi Plaut's new book, "The Rise of Reform Judaism — a sourcebook of its European Origins."

Two courses in Hebrew will be given. Basic Hebrew Reading, a course in mechanical Hebrew reading of basic prayers for those who don't know one Hebrew letter from another; Comprehending the Hebrew of the Prayer Book, a course for those who can read, if only very slowly, but don't know the vocabulary.

These sessions will take place from Monday October 21st, to Monday, December 9th, weekly, from 8:30—10:00 p.m. at Holy Blossom Temple, 1950 Bathurst Street. The spring term will begin February 17th and end April 27th Closing ceremonies will be held on May 4th at Temple Sinai, 210 Wilson Avenue, Toronto.

letters to the editor

SHOCKED BY EGYPT

Dear Editor:

The photograph of the rocket sent in by an anonymous Arab, which appeared in the September 18th issue of The Canadian Jewish News, makes one even more aware of the tremendous propaganda of hatred being forged in Egypt against the Jews. This formidable weapon was marked "compliments from Cairo to Tel-Aviv." The Jews too send greetings to the Arab world at the start of their New Year, greetings not of death and violence but of friendship. And with these greetings go the fervent prayer that all the hatred being built up in the Arab world today be channeled in a friendly direction, aimed at peace and good will, so that our people, so closely intertwined historically and geographically can, in peace, carry out their respective destinies.

Jews do not want bloodshed. We have not one single Jew to spare. We are bringing the remnants of our people from the four corners of the world back to their ancestral home. We are taking in the sick and maimed, the poor and helpless. We feed them, clothe them and heal them. We make them self-supporting and raise their standard of living so that every man can work, have his own home, educate his children and live with dignity. Can one who is so occupied with such a noble task and so aware of and sympathetic to the needs of his brethren be cruel and plan death on others? Would that the Arabs did a fraction of this vital work for their unfortunate kin, that the money used for these destructive weapons be diverted for constructive purposes – for food, clothing and shelter for their starving millions.

Nasser vows to throw all the Jews into the Mediterranean. King Abdullah feels it is worth sacrificing one-million Arabs to wipe Israel off the face of the earth. This is the hope and dream and boast of the Arabs.

The Jews do not teach hatred for the Arabs. They do not aim rockets at Cairo. They have made overtures for peace with the Arabs many times in the past and will continue to do so in the future.

Toronto — Rose Ehrenworth

LIKES JAN BART

Dear Editor:

My children and I thoroughly enjoyed the first part of the autobiography of Jan Bart, the famous entertainer, which you ran recently in The Canadian Jewish News. We would like another one please.

Incidently my children read more of the paper when there is a story in it.

Thanks so much for Ruthie, she's a gem.

Toronto — Rebecca (Mrs. B.) Gelman

From the editor:

The second part of Jan Bart's autobiography will be resumed soon.

TORONTO OBITUARIES

AIJCHENTHAL (AIKEN) Rose. On October 7, late of 336 Hillhurst Blvd.

ALTMAN, Herman. On October 4, late of the Jewish Home for the Aged.

BORNSTEIN, Esther. On October 7, late of 32 Tavistock Rd.

COOPER, Bessie. On October 4, late of 2100 Bathurst St.

DOLGOFF, Percy. On September 29, late of 390 Davenport Rd.

FEINBERG, Sylvia M. On October 4, late of Bellair, Ohio.

GRANATSTEIN, Jack. On October 1, late of 33 Frontenac Ave.

KALANT, Sophie. On October 5, late of 1840 Bathurst St.

SCHWARTZ, Gertrude. On October 3, late of 4 Avenue Rd.

SILVERBERG, Aaron. On September 29, late of 630 Vesta Dr.

STERN, Hyman L. On October 3, late of 20 Westover Hill Rd.

ZALESKY Fanny. On October 1, late of 1309 Wilson Ave. Services arranged by Park Memorial Chapel, 508 Spadina Ave.

FLEMING, Philip. On October 3, late of 20 West Lodge.

KOLINSKY, Abraham. On September 30, late of 436 Arlington Avenue.

RESNICK, Harry. On October 3, late of 110 Harbord St. Services arranged by College Momorial Chapel, 331 College St.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND. 924-7145, 651 Spadina Ave., Toronto.

PERSONAL

MR. and MRS. NATHAN SHYLITT wish to express their heartful thanks to Cantor M. Nixson and his wife and the members of the choir from the Adath Israel, for their wonderful and friendly attitude at the reception given for our children, on the occasion of their Bar and Bas Mitzvah and heartful thanks to Mr. and Mrs. Zigelman and family.

MALTON, Fanny — A monument to the memory of the late Fanny Malton, will take place on Sunday Oct. 13, at 1 p.m., at the Beth Tzedec, relatives, friends and members are invited.

SNOW, Bertha — A monument to the memory of the late Bertha Snow, devoted Mother, Grandmother and Great Grandmother, will take place on Sunday Oct. 13, at 12:30 p.m., at Roselawn Cemetery, Shomrai Shaboth Congregation. Relatives and friends are invited to attend.

SOMERS — The unveiling of a monument to the beloved memory of the late Joseph Somers and also a memorial tablet in memory of the late beloved son, Flight Lieutenant Lou Warren Somers, killed in action 1943, will simultaneously be unveiled on Sunday October 13, at 1 p.m. at Roselawn Cemetery, Shomrai Shaboth section, friends and relatives are invited to pay tribute.

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